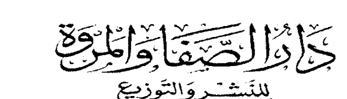
Live with them (Your Wives) In kindness

Compiled by /

Mohammed Abd El Gawad Rageh





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بسم الله الرحمن الرحيم

الأزهــــر
مجمــع البحــوث الاســــلامية
الادارة العــــامة
للبحــوث والتــأليف والترجمـــة

نموذج رقم ١٧
AL-AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
For Research, Writting & Translation

الســيد / محمد عبد الجواد راجح ....

الســـلام عليــكم ورحمـــة اللـــه وبركاتـه ـــ وبعــد :

فبناء علي الطلب الخاص بفحص ومراجعة كتاب live with them in kindness
تأليف: .... في ١١٧ صفحة

نفيد بأن الــكتاب المذكور ليس فيه ما يتعارض مع العقيدة الاسلامية ولا مــانع من طبعــه على نفقتــكم الخــاصة .

مع التــأكيد على ضرورة العنــاية التامة بكتــابة الآيات القــرآنية والأحاديث النبــوية الشريفـــة .

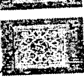
واللـــه المــوفق ،،،

والســـلام عليــكم ورحمـــة اللــه وبركاته ،،،

مدير عــام
ادارة البحوث والتــأليف والترجمـــة

تحريرا في ٢٩ / ٧ / ١٤٢٨ هـ
الموافق ١٢ / ٨ / ٢٠٠٧ م

ادارة الترجمة





يعتمد
الأمين العام لمجمع البحوث الإسلامية
إبراهيم عطا الفيومي
١٥ / ٨

تفويض

أنا الموقع أدناه الدكتور/ **سعيد عبد العظيم** مؤلف كتاب: وعاشروهن بالمعروف قد فوضت السيد/ **محمد عبد الجواد محمد راجح** (مترجم لغة إنجليزية) بترجمة الكتاب إلى اللغة الإنجليزية واتخاذ كافة الإجراءات الخاصة بذلك من تصاريح ومراجعة وتدقيق من مجمع البحوث الإسلامية بالأزهر الشريف.

كما أذنت للسيد/ **رمضان درويش رمضان** مدير وصاحب دار الصفا والمروة للنشر والتوزيع بطبع ونشر وإخراج الكتاب المذكور أعلاه في طبعات ذات أحجام ومجلدات مختلفة في كل أنحاء العالم بأي شكل من الأشكال أو عن طريق أي وسيلة من الوسائل الإلكترونية أو الميكانيكية.

وهذا التفويض يظل ساريًا في كل الأحوال والظروف بدون أي قيد زمني.

وهذا مع مسؤليتي الخاصة،،،

وتفضلوا بقبول وافر التحية والاحترام،،،

المفوض

الإسم / سعيد عبد العظيم على

التوقيع /

الختم /

دكتور
سعيد عبد العظيم علي محمد

Index

In the Name of Allah, Most Gracious. Most Merciful

Live with them (Your Wives) In kindness

Introduction

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Islam Cares for the Woman as a Wife

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Allah the Almighty, stated in the Glorious Quran 30:21:

Among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy

We notice that it is one of the great signs of the Might of Allah the Almighty, is to create for mankind wives from among themselves so that they are comforted, settled, and can derives satisfaction from one another. They, both male and female, derive comfort, satisfaction, help and assistance from each other and support one another.

A wife, according to Islam, is one of the most essential pillars and the foundation of the entire society. She is the basic foundation upon which a Muslim home is established. Islam grants her certain rights and requires her to perform certain duties as we shall illustrate in the following section.



Islam Cares for the Women in General

****

Allah's Messenger (PBUH) is reported to have said, "Believers in their mutual care, love and kindness are like one human body; if one organ of that body aches, the entire body will become feverish and man will stay awake all night.

If a woman is a neighbor and she is a Muslim, she is entitled to two rights: the right of Islam, and the right of a neighbor. Allah the Almighty, stated in the Glorious Quran 4:36:

Worship Allah and join none with Him in worship, and do good to parents, kinfolk, orphans, the poor who beg, the neighbor who is related to you, the neighbor who is a stranger, the companion by your side, the wayfarer you meet, and those slaves whom your right hand possesses. Verily, Allah does not like those such as who are proud and boastful.

One of the woman's right upon her neighbors is to be good, caring and kind to her. She is also entitled to be

protected against various evils of life, supported as needed, respected and cared for. Allah Messenger (PBUH) said :

Archangel Gabriel continued to recommend me to take care of the neighbor so much so that I thought the neighbor is going to be my legal heir It is also reported that Talhah (RAA), said, "Omar Ibn al-khattab went out of his home one night. I decided to follow him to see what he was doing during the night. I saw him entering a specific house. After a while I saw him coming out and entering another house. In the morning I passed by the first house and entered it to check who lives there. To my surprise I found an old, blind and disabled woman. I asked her, 'What did the man who came in your home last night want from you ?' She said, ' This man has been taking care of me for a time, getting me what I need, helping me and supporting me.' Talha, the reported said to himself, "Why should I investigate Omar's actions ?

Moreover, if the woman was an aunt, from either side, or a relative, regardless of the distance, she is included in the kinfolk to whom Allah commanded to be good, kind and supportive. Allah the Almighty, stated in the Glorious Quran 47:22:

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship ?

Allah's Messenger (PBUH) is also reported to have said, A person who deserts his kinship will never enter paradise.

Thus we have seen some of the aspects of honoring, respecting, caring and supporting women according to Islamic teachings. Woman, we believe, never witnessed, neither in the past or in the present, any similar respect and honor throughout the history of mankind on Earth.



Allah's will concerning women

****

A. Allah stated in the Glorious Quran

" Oh! You who believe, you are forbidden to inherit women against their will!".

b. Islamic law requires the consent of both the parties before marriage. In matters related to marriage a woman cannot be forced by anyone including her father. Parents can help and advise the daughter on marriage but cannot impose or force his will. There have been cases where prophet Muhammad (Pbuh) had given the choice of continuing or invalidating certain marriages where the consent of the daughter was not taken (Ibn Hambal No.2469).

c. Ibn Abbas reported that a girl came to the messenger of God, Prophet Muhammad (Pbuh) and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice (between accepting the marriage or invalidating it(Ibn Hanbal No.2469).

In another version, the girl said: " Actually I accept this marriage but I wanted to let women know that parents

have no right (to force a husband on them) " (Ibn-Maja, No.1873).

iv. Woman in Islam is considered to be a home-maker and not a housewife because she is not married to the house. V. In Islam, when a woman is married to a man it is not that she is married to a master so that she should be treated like a slave but she is married to her equal and should be treated like a partner with love and dignity.

The Prophet (Pbuh) said the most perfect believers are those that are best in character and behavior and those that are best to their families (that is to their wives) (Ibn Hambal No.7396).

vi.a. The rights of husband and wife are equal in all respects except in the aspect of leadership in the family.

Among many nations, including Arabs in the Days of Ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden.

Allah also stated

" Live with them (wives) on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing Allah brings about through a great deal of good".

There is a system of divorce in Islam which is to be applied only in extreme cases where the problem between the husband and wife is too grave to be solved and the continuation of married life would be counterproductive. The method of divorce is clearly spelt out in the Qur'an in Surah- Al-Talaq in Chapter 65 and in Surah Al-Baqrah Verses 227 to 242.

According to Prophet Muhammad (Pbuh), among the permissible things in Islam, the most hated in the sight of Allah is divorce. It is as though the heavens shatter (metaphorically).

There is a great deal of misconception and myth about the system of divorce in Islam, not among the non-Muslims but also amongst the Muslims, who think that men have the exclusive right to give divorce.

Following are the ways of dissolution of marriage in Islam.

a. By the unilateral will of the husband.

b. By the unilateral will of the wife (if the marriage contract so specifies).

c. By the judgment of a Muslim judge. After a reasonable complaint lodged by a wife against her husband on grounds

such as ill treatment, lack of support, etc., or any other legitimate and satisfactory reason.

d. 'Khula' where even if the husband is not at fault and if the wife does not like staying with the husband. She need not specify the reason for seeking a 'Khula'. An incident of khula had taken place during the time of Prophet (Pbuh) where he commanded the husband to give divorce.

e. Many westerners have the misconception that Polygamy is compulsory in Islam and that Islam ordains that all Muslim men should marry four wives.

The true fact is that monogamy is what is preferred in Islam. The Holy Qur'an is the only religious book on the fact of the earth which had the following phrase in its directives to men, "marry only one".

Another trick, to detract from the freedom of married women was to treat them badly and force them to sue for a khul'a divorce thee ii. 229, n. 258) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way : a divorced woman may be prevented by those who have control of her, from re-marrying unless she remits her dower. All kinds of harshness are forbidden.

B. Allah stated

And women shall have rights Similar to the rights Against them, according To what is equitable; But men have a degree (of advantage) over them. And God is Exalted in Power, Wise.

Islam tries to maintain the married state as far as possible, especially where children are concerned, but it is against the restriction of the liberty of men and women in such vitally important matters as love and family life. It will check hasty action as far as possible, and leave the door to reconciliation open at many stages. Even after divorce a suggestion of reconciliation is made, subject to certain precautions (mentioned in the following verses), against thoughtless action. A period of waiting (iddat) for three monthly courses is prescribed, in order to see if the marriage conditionally dissolved is likely to result in issue. But this is not necessary where the divorced woman is a virgin :.It is definitely declared that women and men shall have similar rights against each other.

The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. Q. iv. 34 refers to the duty of the man to maintain the woman, and to a certain difference in nature

between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection.

Where divorce for mutual incompatibility is allowed, there is danger that the parties might act hastily, then repent, and again wish to separate. To prevent such capricious action repeatedly, a limit is prescribed. Two divorces (with a reconciliation between are allowed. After that the parties must definitely make up their minds, either to dissolve their union permanently, or live honorable lives together in mutual love and forbearance-to " hold together on equitable terms, "neither party worrying the other nor grumbling nor evading the duties and responsibilities of marriage.

If a separation is inevitable, the parties should not throw mud at each other, but recognize what is right and honorable on a consideration of all the circumstances. In any case a man is not allowed to ask back for any gifts or property he may have given to the wife. This is for the protection of the economically weaker sex. Lest that protective provision itself work against the woman's freedom, an exception is made in the next clause.

C. Allah stated

And among His Signs is this, that He created for you mates from among Yourselves, that ye may Dwell in tranquility with them, And He has put love and mercy between your (hearts): Verily in that are Signs for those who reflect.

This refers to the wonderful mystery of sex. Children arise out of the union of the sexes. And it is always the female sex that brings forth the offspring, whether female or male. And the father is as necessary as the mother for bringing forth daughters. Unregenerate man is pugnacious in the male sex, but rest and tranquility are found in the normal relations of a father and mother dwelling together and bringing up a family. A man's chivalry to the opposite sex is natural and God-given. The friendship of two men between each other is quite different in quality and romper from the feeling which un spoilt nature expects as between men and women. There is a special kind of love and tenderness between them. And as woman is the weaker vessel, that tenderness may from a certain aspect be likened to mercy, the protecting kindness which the strong should give to the weak.

D. Allah stated

Permitted to you, On the night of the fasts, Is the approach to your wives. They are your garments And ye are their garments.

Men and women are each other's garments : i.e., they are for mutual support, mutual comfort, and mutual protection, fitting into each other as a garment fits the body. A garment also is both for show and concealment. The question of sex is always delicate to handle : here we are told that even in such matters a clear, open, and honest course is better than fraud or self-deception. The sex instinct is classed with eating and drinking, an animal thing to be restrained. But not to be ashamed of. The three things are prohibited during the fast by day, but permitted after the fast is broken at night till the next fast commences.

E. Allah stated

It is not lawful for you, (Men), to take back Any of your gifts (for your wives), Except when both parties fear that they would be Unable to keep the limits Ordained by God. If ye (judges) do indeed Fear that they would be Unable to keep the limits Ordained by God, There is no blame on either of them if she give Something for her freedom. These are the limits Ordained by God; So do not

transgress them If any do transgress The limits ordained by God, Such persons wrong (Themselves as well as others).

All the prohibitions and limits prescribed here are in the interests of good and honorable lives for both sides, and in the interests of a clean and honorable social life, without public or private scandals. If there is any fear that in safeguarding her economic rights, her very freedom of person may suffer, the husband refusing the dissolution of marriage, and perhaps treating her with cruelty, then, in such exceptional cases, it is permissible to give some material consideration to the husband, but the need and equity of this should be submitted to the judgment of impartial judges, i.e., properly constituted courts. A divorce of this kind is called khul'a.



The prophet Mohamed's (pbuh) will concerning women

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The Last Sermon of Prophet Muhammad (PBUH) Delivered By Prophet Muhammad (PBUH) In The Valley Of Arafat.

" O People, perhaps you shall not see me again after this. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O people, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your lord, and that he will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived ...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things; so beware of following him in small things.

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your rights, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone whom you do not approve, as well as never to commit adultery.

O people, listen to me in earnest, worship Allah, say your five daily prayers (salah), fast during the month of Ramadan, and give your wealth in zakat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over another except by piety and good action. Remember, one day you will appear before Allah and answer for your deeds. So beware do not stray from the path of righteousness after I am gone.

O people, no prophet or Apostle will come after me and no new faith will be born. Reason well, therefore O people, understand my words which I convey to you. I leave behind me two things, the Quran and my example the Sunnah and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again and may the last ones understand

my words better than those who listen to me directly. Be my witness O Allah, that I have conveyed your message to your people ".

Allah's Messenger (PBUH) says :

Whom-so-ever has three daughters, or three sisters, or two daughters or two sisters, and is very kind and nice to them, and fears allah in their treatment, will enter Paradise (as a result of his good actions for these females).

Allah's Messenger (PBUH) is also reported to have said :

Whom-so-ever has three daughters and exercises patience with them, feeds them, clothes them according to his own income, they will become like a barrier for him, to protect him from the torture of the Hellfire.

Islam laws and teachings mandate that parents raise their children in the best manners and offer them a sound, beneficial and healthy education. Ibn Omar (RAA), reported Allah's Messenger (PBUH) as saying, " The most sinful of you are those who neglect those whom he is responsible to take care of ".

Ibn Omar (RAA), reported Allah's Messenger (PBUH) as saying said :

Each one of you (Muslims) is a shepherd (i.e. care taker). And each one of you is responsible for his own herd (i.e. whatever one is entrusted with). A leader, is a shepherd,

and is responsible for his own herd. A man is a shepherd of his family, and he is responsible for his own herd. A woman is a shepherd in her husband's home, and she is responsible for his herd. A servant is a shepherd in his master's wealth, and he is responsible for his herd. Each one of you (Muslims) is a shepherd and each one of you is responsible for his own herd.

Additionally, Islam commanded that justice in its broad concept is applied amongst all children regardless of their sexes. Allah the Almighty, stated in the Glorious Quran 16:90:

Verily allah enjoins justice and doing of good, and liberality to kith and kin, and He forbids all shameful deeds, injustice and rebellion. He admonishes you, that you may take heed

Allah's Messenger (PBUH) also said :

Be just and fair to your children; be just and fair to your children; be just and fair to your children, (three times).

Bukhari also reported that "Aishah, the mother of the believers (RAA), said to the prophet 'A poor woman came to my door carrying two little girls. I offered the woman (3) three dates. She gave each of her two girls a date, and lifted the third one to her mouth to read. Both her

daughters asked her to feed them. The woman split the last date into two pieces and gave one half to each of her two daughters.' I admired what the woman had done and reported it to Allah's Messenger (PBUH), who said upon hearing it : Verily, Allah made paradise, a permanent abode for that woman for what she did in terms of sacrifice, and He has liberated her from the hellfire.



The slander against Aisha the wife of the prophet(pbuh)

****

Allah stated

Those who brought forward the lie are a body. Among yourselves : think it not to be an evil to you; On the contrary it is good for you : to every man Among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead Among them, will be A Penalty grievous.

The particular incident here referred to occurred on the return from the expedition to the Banu Musyaliq. A.H. 5.6. When the march was ordered. Aisha was not in her tent, having gone to search for a valuable necklace she had dropped. As her litter was veiled, it was not noticed that she was not in it, until the army reached the next halt. Meanwhile, finding the camp had gone, she sat down to rest, hoping that some one would come back to fetch her when her absence was noticed. It was night, and she fell asleep. Next morning she was found by Safwan, a Muhajir

who had been left co hind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This gave occasion to enemies to raise a malicious scandal. The ringleader among them was the chief of the Medina Hypocrites. "Abdullah ibn Ubai, who is referred to in the last clause of this verse. He had other sins and enormities to his debit, and he was left to the spiritual punishment of an unrepentant sinner, for he died in that state. The minor tools were given the legal punishment of the law, and after penitence mended their lives. They made good.



Marriage Proposals

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The Consent Of The Girl

It is the girl's right to make a decision concerning her marriage, and her father or guardian is not permitted to override her objections or ignore her wishes. The Prophet (peace be on him) said, A woman who has been previously married has more right concerning her person than her guardian, and a virgin's consent must be asked about herself, her consent being her silence. (Reported by al-Bukhari and Muslim)

Ibn Majah and some other transmitters report the following hadith :

"A girl came to the Prophet (peace be on him) and informed him that her father had married her to her cousin against her wishes, whereupon the Prophet (peace be on him) allowed her to exercise her choice.

She then said, I am reconciled to what my father did but I wanted to make it known to women that fathers have no say in this matter.

The father of a girl must not delay marriage of his daughter if a proposal is received from a man of equal status who is of sound religion and character. " The Prophet (peace be on him) said, " Three matters should not be delayed : salat when its time comes, burial when the funeral has arrived, and the marriage of a single woman when a man of equal status has proposed " (Reported by al-Tirmidhi).

He further said, " When someone with whose religion and character you are satisfied asks for your daughter in marriage, accede to his request. If you do not do so there will be corruption and great evil on the earth." (reported by al-Tirmidhi).



Prohibited Proposals

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It is haram for a Muslim man to propose to a divorced or widowed woman during her iddah (that is , the waiting period during which she is not allowed to remarry), for this waiting period is part of the previous marriage and may not be violated. Although one may, during this period, convey his desire for marriage through indirect hints or suggestions, it may not be done through an explicit proposal.

Says Allah:

" And there is no blame on you in what you proclaim or hide in your minds concerning betrothal to women. Allah knows that ye cherish them in your hearts : But do not make a secret contract with them except in terms Honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him; and know that Allah is Of forgiving, Most forbearing." (surah 2 : verse 235)

It is likewise forbidden to the Muslim to propose to a woman who is already betrothed to a brother Muslim; the

one whose proposal has already been accepted has acquired a right which must be safeguarded in consideration of goodwill and affection among people, especially among his brother Muslims. However, if the first suitor terminates his betrothal or gives the second suitor his permission, there is no harm in proceeding with it.

Muslim reported that the Messenger of Allah (peace be on him) said,

"A Believer is a brother to another Believer. It is therefore not lawful for him to outbid his brother in buying something or to propose to a woman when his brother has done so, unless he gives him permission. "And al-Bukhari reported that the Prophet (peace be on him) said, "A man must not propose to anther man's betrothed unless he withdraws or gives him permission".



Seeing the Woman to whom One Proposes Marriage

****

It is permissible for a Muslim man to see the woman to whom h intends to propose marriage before taking further steps so that he can enter into the marriage knowing what is ahead for him. Otherwise, if he has not seen her before marriage, he may not find her looks to his liking and may have regrets after he is married to her. The eye is the messenger of the heart; when the eyes meet, the hearts and the souls of man and woman may meet as well.

Muslim reported Abu Hurairah as saying that a man came to the Prophet (peace be on him) and told him that he had contracted to marry a woman of the Ansar." Did you look at her?" the Prophet (peace be on him) asked."No", he said, " Then go and look at her," said the Prophet (peace be on him),

"For there is something in the eyes of the Ansar, meaning that some of them have a defect of their eyes Al-Mughira ibn Shu'bah said, I asked for a woman in marriage and Allah's Messenger (peace be on him) asked me whether I

had looked at her. When I replied that I had not, he said ' Then look at her, for it may produce love between you.'

I went to her parents and informed them of the Prophet's advice. They seemed to disapprove of the idea. Their daughter heard the conversation from her room and said, 'If the Prophet (peace be on him) has told you to look at me, then look.' I looked at her, and subsequently I married her. (Reported by Ahmad, Tirmidhi, Ibn Majah, Ibn Hibban, and Darimi).

The Prophet (peace be on him) did not specify either to Mughirah or to the other. Man how much of the woman they were permitted to see. Some scholars are of the opinion that looking is limited to seeing the face and hands. However, it is permissible for anyone to see the face and hands as long as no desire is involved; therefore, if asking for woman in marriage is an exemption, obviously the man making the proposal should be able to see much more of the woman than that.

The Prophet (peace be on him) said, "When one of you asks for woman in marriage, if he is able to look at what will induce him to marry her, he should do so." (Reported by Abu Daoud).

Some scholars have gone to one extreme or another in relation to this permission, but the best course seems to be the missile one. One researcher considers it quite appropriate in our time that the man who is proposing be allowed to see the woman as she normally appears before her father, brother, and other muharramah.

He says: In the context of the above hadith, he may even accompany her, together with her father or some other mahrem as chaperone, on her usual visits to relatives or to public places, while clad in full hijab. (Hijab denotes the proper Islamic dress. (Trans).

In this way he will have the opportunity to get an insight into her reasoning, behavior, and personality. This is a part of the meaning of the hadith, " ... to look at what will induce him to marry her." (Al-Bahee al-khooly, Al-Mar'ah Bain al-bayn al-bait wal-Mujtamah').

If the man's intention of marriage is sincere, he is permitted to see the woman with or without her and her family's knowledge. Jarir ibn 'Abdillah said concerning his wife, "(Before marriage) I used to hide under a tree to see her".

From the hadith concerning al-Mughira we understand that the father of a girl cannot, out of deference to custom

and tradition, prevent a suitor who is in earns from seeing her, for customs and traditions must be governed by the Shari'ah. How is it possible that the Divine law should subjected to the whims of human beings ?On the other hand, however, neither the father, the suitor, or the fiancée can stretch this permission to such an extent that the young man and woman, under the pretext of betrothal or engagement, go to movie theaters, clubs, and shopping places together without being accompanied by a mahrem of hers, a practice which has become common today among Muslims who are fond of imitating western civilization and its customs.



Women To Whom Marriage is Prohibited

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It is permanently haram for a Muslim to marry a woman who belongs to one of the following categories:

1. The father's wife, whether divorced or widowed. During the period of jahiliyyah such marriages were allowed. Then Islam prohibited them, for once a woman is married to a man's father she acquires the status of his mother, and this prohibition is out of honor and respect for the father. Moreover, as this inviolable prohibition leaves no room for sexual attraction between the son and his step-mother, they are able to develop a relationship of respect and honor.

2. The mother, including the grandmothers on both sides.

3. The daughter, including the granddaughters from the son or daughter.

4. The sister, including the half, and step-sisters.

5. The paternal aunt, whether she is the real, half, or step-sister of the father.

6. The maternal aunt, whether she is the real, half, or step-sister or the father.

7. The brother's daughter, i.e., his niece.

8. The sister's daughter, i.e., her niece.

9. Foster sisters : Just as a woman become a mother to a child by virtue of suckling, likewise her daughters become his sisters, her sisters his aunts, and so on. The Prophet (peace be on him) said: " What is haram by reason of genealogy is haram by reason of fosterage." (Reported by al-Bukhari and Muslim.) Thus the foster-sisters, foster-aunts, and foster-nieces are all muharramat and marriage to them is permanently prohibited.

In-Law Relationships

10. The mother-in-law: Marriage to the wife's mother is permanently prohibited from the time a man enters into a marriage contract with a woman, whether he and his wife have engaged in sexual intercourse or not. The act of marriage itself gives the mother-in-law the same status as the mother.

11. The step-daughter: A man cannot marry his step-daughter (his wife's daughter by a previous marriage) if sexual intercourse has taken place with her mother, his wife. However, if a man divorces his wife without having

had intercourse with her, it is permissible for him to marry her daughter by a previous marriage.

12. The daughter-in-law: That is, the wife of the real son, not that of the adopted son. In fact, Islam abolished the permissibility of the system of legal, formalized adoption, because this is contrary to fact and to reality, resulting in the prohibiting of what is essentially halal and the permitting of what is essentially haram. Allah Ta'ala says:...... Nor has He made your sons by adoption your (real) sons.

Those are simply words from your mouths..(33:4) meaning that it is merely an expression of the language which does not alter reality nor transform an outsider to the family into a blood relative.

These three types of female relatives are forbidden in marriage in order that peaceful relationships may be maintained among the in laws.

Sisters As Co-Wives

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All these female blood-relatives are a man's muharramat and he is mahrem to his corresponding female relatives. Marriage to any mahrem whomsoever is permanently prohibited. The reasons for this prohibition are as follows.

a. Entertaining any sexual thoughts concerning such close relatives as one's mother, sister, and daughter is instinctively abhorrent to human nature; there are even certain animals which avoid mating with such closely-related animals. The respect a man feels for his aunts is like the respect he has for his mother, and likewise uncles are regarded as fathers.

b. Since the family must live together in intimacy and privacy but without incestuous relations, the shariah intends to cut at the roots of any sexual attraction among such close relatives.

c. Since there is natural love and affection among such close blood relatives, the intent of the Dhari'ah is to expand the circle of love and kinship by prohibiting incest and thereby directing the man's search for women outside the family. Thus each marriage extends the sphere of love, bringing new people within this ever-expanding network of affection : "And He has put love and mercy between you." (Surah 30: Verse 21)

d. The natural sentiments of love and affection between a man and the above-mentioned female relatives must be kept strong forever. If marriage were permitted between such relatives, it would cause jealousies, dissensions, and the disruption of families, destroying the very sentiments of

love and affection which give cohesiveness and permanence to the family structure.

e. The offspring of marriages to such close blood relatives would most probably be defective and weak. Moreover, if physical or mental defects are present in the members of a family, they would become more pronounced among the children of such marriages.

f. The woman needs someone to champion her rights and support her case against her husband, especially when relations between the two of them become strained. If those women who could defend her became rivals, how would this be possible?



Marriages Prohibited By Reason Of Fosterage

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The foster mother: It is haram for a Muslim to marry a woman who has suckled him during his infancy, for suckling makes her like his real mother, since milk has gone into the making of his flesh and bones. Nursing consciously or unconsciously produces feelings of motherhood in a woman and of kinship in a child, and although these feelings might seem to disappear as the child grows and becomes a man, they remain hidden in the unconscious. However, the prohibition of marriage based on fosterage is effective only if the suckling occurred before the time of weaning; that is, when milk was the primary source of food. Another condition is that the child has suckled his fill on five separate occasions, a fill being defined as when the child leaves off suckling of his own accord. After a survey of all the ahadith on this subject, the fixing of five suckling as the minimum seems to be the preferred view.

Allah says :

"And divorced women shall wait concerning themselves for three monthly periods. And it is not permissible for them to conceal what Allah has created in their wombs, if they believe in Allah and the last Day." (Surah 2: Verse 228)

" ... and As for those who have no further expectation of menstruation among your women, if you are in doubt, the waiting period is three months, as well as for those who have no menses. And for those who are pregnant, their period is until they deliver their burdns." (Surah 65: Verse 4)

And, " For those of you who die and leave behind widows, they shall wait concerning themselves for four months and ten days.." (Surah 2: Verse 234).

Of these fifteen categories of female relatives to whom marriage is prohibited, fourteen are mentioned in surah al-Nisa:

"And do not marry those women whom your fathers married, except what is past; indeed, it was an indecency and an abomination, and an evil path. Forbidden to you are your mothers and your daughters, and your sisters and your father's sisters and your mother's sisters, and your brothers' daughters and your sisters' daughters, and your

foster mothers and your foster sisters, your wives' mothers, your stepdaughters under your guardianship born of your wives to whom you have gone in-and if you have not gone into them there is no blame on you-and the wives of your sons proceeding from your loins, and that you should marry two sisters at one time, except what is past; indeed Allah is forgiving, Merciful." (Surah 4: Verses 22-23)

The prohibition against being married to a woman and any of her aunts at that same time is derived from the hadith cited above.



Why Marriage to More Than One Woman is Permitted in Islam

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Islam is the last and final word of Allah (SWT), ending the series of his messages to mankind. It therefore came with a general law suitable for all times and places, and for the whole of humanity. It did not legislate for the city dweller only, while neglecting the nomad, nor for the cold regions while ignoring the hot ones, nor for one particular period of time, forgetting later times and the generations to come.

Islam recognizes the needs and interests of all people, of individuals as well as groups. And among human beings are finds that individual who has a strong desire for children but whose wife is barren, chronically ill, or has some other problem. Would it not be more considerate on her part and better for him to marry a second wife who can bear him children, while retaining the first wife with all her rights guaranteed Then there may also be the case of a man whose desire for sex is strong, while his wife has little desire for it, or who is chronically ill, has long menstrual

periods, or the like, while her husband unable to restrain his sexual urge. Should it not permitted to him to marry a second wife instead of his hunting around for girlfriends? There are also times when women outnumber men, as for example after wars which often decimate the ranks of men.

In such a situation it is in the interests of the society and of women themselves that they become co-wives to a man instead of spending their nether lives without marriage, deprived of the peace, affection, and protection of marital life and the joy of motherhood for which they naturally yearn with all their hearts. Only three possible alternatives exist for such surplus women who are not married as first wives:

1. to pass their whole lives in bitter deprivation,

2. to become sex objects and playthings for lecherous men; or

3. to become co-wives to men who are able to support more than one wife and who will trial them kindly.

Unquestionably, the last alternative is the correct solution, a healing remedy for this problem, and that is the judgment of Islam:

" And who is better than Allah in judgment, for a people who have certain faith?" (Surah 5: Verse 50)

For this is the Islamic "polygamy" which people in the West consider so abhorrent and to which they react with such hostility, while their own men are free to have any number of girlfriends, without restriction and without any legal or moral accountability, either in respect to the woman or to the children she may bear as a result of this irreligious and immoral plurality of extra-marital relationships. Let the two alternatives-plurality of wives or plurality of illicit affairs-be compared, and let people ask themselves which is the proper sours of action, and which of the two groups is correctly guided!



Prohibition of a Muslim Woman's marring a Non-Muslim

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It is haram for a Muslim woman to marry a non-Muslim man, regardless of whether he is of the People of the Book or not. Allah Almighty says in Quran,

" ... And do not marry (Your girls) to idolaters until they believe... " (Surah 2: Verse 221)

And He said concerning the immigrant Muslim women,

"... Then if you know them to be Believers, do not send them back to the unbelievers. They are not halal for them (as wives), nor are they halal for them (as husbands)." (Surah 60: Verse 10).

No Text exists which makes exceptions for the People of the Book, hence, on the basis of the above verses, there is a consensus among Muslims concerning this prohibition. Thus , while a Muslim man is permitted to marry a Christian or Jewish woman, a Muslim woman is not allowed to marry a Christian or Jewish man.

There are many sound reasons for this difference. First, the man is the head of the household, the one who

maintains the family, and he is responsible for his wife. And while Islam guarantees freedom of belief and practice to the Christian or Jewish wife of a Muslim, safeguarding her rights according to her own faith, other religions, such as Judaism and Christianity, do not guarantee the wife of a different faith freedom of belief and practice, nor do they safeguard her rights.

Since this is the case, how can Islam take chances on the future of its daughters by giving them into the hands of people who neither honor their religion nor are concerned to protect their rights? A marriage between a man and woman of different faiths can be based only on the husband's respect for his wife's beliefs; otherwise a good relationship can never develop.

Now, the Muslim believes that both Judaism and Christianity originated in divine revelation, although later distortions were introduced into them. He also believes that God revealed the Taurat to Moses and the Injeel to Jesus, (Taurat refers to the original scripture revealed to the Prophet Moses by God, and Injeel to the Prophet Isa (jesus). These are not to be confused with either the existing Torah or Old Testament, or the four Gospels of the New Testament.

Accordingly, the Christian or Jewish wife of a Muslim lives under the Protection of a man who respects the basic tenets of her faith, her scripture, and her prophets, while in contrast to this Jew or Christian recognizes neither the divine origin of Islam, its Book, or its Prophet (peace be on him). How then could a Muslim woman live with such a man, while her religion requires of her the observance of certain worships, duties, and obligations, as well as certain prohibitions.

As opposed to the practice of the period of jahiliyyah (pre-Islamic era), Islam forbade taking two sisters as co-wives at the same time, because the feeling of love and sister lines which Islam wants to maintain between sisters would be destroyed if one sister became the co-wife of the same husband.

While the Qur'an mentioned the two sisters, the Prophet (peace be on him) added, "A man may not be married to a woman and her paternal aunt (at the same time), nor to a woman and her maternal aunt ". (Reported b al-Bukhari and Muslim.) and he said, " If you do this, you will sever your ties of kinship." (Reported by Ibn Hibban.) And how could Islam permit the breaking of such kinship ties when it places so much importance on them ?

Married Women

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As long as a woman is married, her marriage to any other man is prohibited. She may marry another man only when two conditions are fulfilled :

a. Her marriage tie is broken either because of the death of her husband or because of divorce;

b. She has completed the period of waiting (iddah) ordained by Allah. For a pregnant woman this period ends when she delivers the baby. If she is widowed but not pregnant, the period of 'iddah is four months and ten days, while if she is divorced and it is not known whether or not she is pregnant, the iddah is three menstrual cycles. This iddah relates to the woman who has menstrual periods; for a woman who does not menstruate, the iddah is three months.

It would be impossible for the Muslim woman to retain her respect for her beliefs as well as to practice her religion properly if she were opposed in this regard by the master of the house at every step. It will be realized from this that Islam is consistent with itself in prohibiting the Muslim man to marry a mushrik woman, for since Islam is absolutely opposed to shirk, it would obviously be impossible for two such people to live together in harmony and love.

Mutual Rights of Husband and Wife

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The significance of marriage and the aims and advantages that are associated with it are self-evident. Peace of mind and a happy life are greatly dependent on the mutual relationship that develops between husband and wife.

The main objects of marriage are that both parties enjoy the pleasures of life with purity, (which can only be possible through wedlock) and that the continuity of the human race be, and is, maintained with dignity. These objects can realized best when the relations between husband and wife are good and there is love, sympathy and good understanding between them.

The main purpose of the Prophet's teachings, regarding the rights and duties of marriage, is that the marriage proves to be a source of joy and satisfaction to both husband and wife, that their hearts remain united and that the aims of the marriage be attained in the best possible manner.

According to the Prophet's teachings, the wife should regard her husband over and above everyone else she

should remain faithful to him. She should leave nothing to be desired with regards to devotion and earnestness and should believe that, for her the happiness of both worlds lies in his good pleasure. The husband, on his part, ought to consider his wife as a blessing of Allah and he should give her. Ungrudgingly, his love, hold her in high esteem and look after her needs and comforts to the best of his ability. If she makes a mistake, he should over look it and try to correct her with tact and patience.



Obedience And Loyalty To The Husband

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- Aisha (ra) says that the Prophet (saw) said " The greatest claim on a woman is that of her husband and the greatest claim on a man is that of his mother ".

- In the marriage agreement it is necessary that the husband has the position of leadership. Man has been declared the head of the family in the Islamic shari'ah and great responsibilities have been assigned to him. The Quran says 'Men are the protectors and maintainers of women ".

- As for the women, the commandant is that they obey the husband as the head of the household and fulfill the domestic duties. Regarding them, the Quran says "The righteous women are obedient and protect (the husband's interest) in his absence, as Allah has protected them."

- If the wife fails to submit to her husband, and instead of serving him devotedly, she adopts an attitude of defiance and stubbornness, then it will be disastrous for both and they will be losers in this world and the hereafter.

- The prophet (saw), therefore, stressed upon the wives to be loyal and faithful to their husbands and to seek their pleasure, (A great reward has been promised for this, in the hereafter).

- It is related by Anas (ra) that the Prophet (saw) said "if a woman offers five times daily prayer, keeps the fasts of Ramadan, guards her honor and obeys her husband, then she sill enter Paradise by whichever gate she pleases ".

- Here, loyalty and obedience to the husband has been mentioned along with the Salah and fast. It denotes that, in the Shariah, submission to the husband is as important as the principal duties of Islam.

- The Prophet (saw) has said " A woman who dies in the state that her husband is pleased with her, shall go to Paradise ".

It should be noted here, that if a man is disclosed with' his wife, without any fault of hers, she will be innocent in the sight of Allah and the responsibility for annoyance shall rest with the husband.



Advice On kind Treatment To The Wife

Abu Hurairah (R.A.) relates that the Prophet (saw) advised, " O people. Follow my advice concerning the kind treatment of wives. (I order you to treat your wives with kindness and love). The woman has been created from the rib, and the rib is curved, by nature, and the greatest curve is in its upper part. If you try to straighten the curved rib by force, it will break, and if you leave it alone, it will remain curved forever. So follow my advice and treat your wives kindly and well".

- If a man dislikes his wife for some reason, he should not adopt an attitude of hatred towards her, and start thinking in terms of divorce, but he should look for the good qualities in her, and learn to admire her because of them.

- The Prophet (saw) has said ,"No believing man hates his believing wife. If there is a bad quality in her, there will also be a good quality".

This is the claim of faith on a believing husband and the privilege of a believing wife.

- Addressing the Muslims, the Prophet (saw) said "The best of you are those who are best to their wives ".

- It is related by Aisha (ra) that the Prophet (saw) said, " Good among you are those who are good to their wives; and I, on my part, am very good to my wives ".

This shows that there is a special goodness in treating one's wife well. To make the advice more effective, the prophet added that he himself was good and considerate to his wives.



Spending Night and sexual fulfillment

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Spending Night and Sexual Fulfillment

This right is one of the most emphasized rights in Islam. The husband is required and obliged by Islam law to fulfill the sexual rights of his spouse, to ensure the satisfaction of the spouse so as to refrain one's spouse from getting involved in shameful acts, may Allah forbid. A spouse, as any other female, is in a great need for a big heart to love her, care for her, fulfill her natural and physical needs and take care of her instinctive demands.

Islam, in fact, forbids husbands from indulging themselves in matters of physical devotions, like prayers and fasting, in a way that may detract them from attending to their partners' needs, demands and instinctive requirements. Salman Al-farisi, reported, " I went to visit my brother in faith, Abu-Drda, upon arrival, I was greeted by his spouse who was wearing very casual house clothes. Seeing that, I asked her, 'What is the matter with you; why are you wearing such simple and casual clothes and not

wearing other suitable clothes to please your husband?" She said, ' Your brother, Abu-Darda, has no interest, none whatsoever, with this world and its affairs. He spends his nights praying and spends the day fasting!' Upon the arrival of Abu-Darda, who welcomed Salman (RAA), and offered him some food, Salman said, " Why don't you eat with me ?" Abu-Darda (RAA), said ' I am fasting.' Salman (RAA), said 'I take an oath by Allah that you must break your fast and eat with me". Abu-Barda (RAA), broke his fast and ate with Salman (RAA). Salman spent that night with Abu-Dards (RAA). The latter got up during the night to offer some night prayers. Salman (RAA), stopped him from doing so by saying 'Your body certain rights upon you ; your lord has certain rights upon you; and your family has rights upon you. Fast some days, and break the fast on others, approach your spouse and fulfill her instinctive needs. Grant every person his right.' At the break of dawn, Salman (RAA), permitted Abu-Darda (RAA), to get up and offer prayers. Both of them got up, performed ablution and offered some prayers then they headed to the Masjid to offer Fajr prayer. Upon finishing the prayer with Allah's Messenger (PBUH), Abu-Darda (RAA), reported to the Prophet (PBUH) what Salman (RAA), had said and done to him. The Messenger of Allah (PBUH) confirmed, " Salman said the truth".

The following are some other rights that the spouse enjoys accordingto Islam

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1. A husband must not travel and be away from home for more than a six-months period at one time (if his wife agree, and this is an estimated period set by the prophet's khalif Omar Ibn Al-Khattab (RAA) after he consulted his daughter Hafsa (RAA) about the period that the wife can stay away from her husband, but, this period remains less or more, deepens on the wife's sexual demands). A wife, based on her own instinctive nature, may tolerate the absence of her husband for more than six months, or she may demand him to come back before that time. The husband may not refuse or deny his spouse's request unless he has a very valid and legitimate excuse.

2. A husband must not make any financial decisions on behalf of his spouse and must not interfere in her own financial affairs unless she gives him such permission. The husband has no right to take any of his spouse's financial assets without her knowledge and approval.

3. The husband must consult his spouse in so-far as the major household decisions, children's affairs and other mutual affairs. It is not wise to dictate a man's opinion upon all members of the family and not listen to the spouse's opinion, as long as her opinion is wise and correct. Allah's Messenger (PBUH) gave us a practical example of such doing. On the Day of the Pact. The Prophet (PBUH) commanded his companions to shave their heads and take off their Hajj/Umra garments clothes, "Ihram", but they were slow and did not hasten to fulfill his command. Ummu Salamah (RAA), his wife, recommended that he do so himself and goes out before his companions. Allah's Messenger (PBUH) acted upon the recommendation of his wife, doing what she suggested and went out of his tent. When the companions saw Allah's Messenger (PBUH) and what he had done, they all hastened to emulate his act.

4. A husband must avoid tracing and counting every innocent mistake his spouse may commit. Allah's Messenger (PBUH) is reported to have said, " A husband may not come late at night from a travel to his home without a proper notification. A husband may find his spouse in an unprepared situation that he may dislike, and thus this may cause him to dislike his spouse.

5. A husband must be kind, attentive, sharing and caring to his spouse. He must deal with her with honesty, decency, patience and care and must take into consideration her very human nature; women like to be loved tenderly and be well taken care of. A husband must demonstrate his affection, love appreciation, caring, consideration and genuine keenness to his spouse. This must be expressed with words and actions. Allah the Almighty, stated in the Glorious Quran 4 : 19 :

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the dower you have given them, except where they have been guilty of illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

It is also reported that Allah's Messenger (PBUH) said :

A believing Muslim must not declare his dislike of a believing spouse. A husband may dislike some of his spouse's behaviors, but he will definitely like others.



Protecting and Maintaing of woman doesn't mean mistreating her

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Men are the protectors And maintainers of women, Because God has given The one more (strength) Than the other, and because They support them from their means. Therefore the righteous women are devoutly obedient, and guard In (the husband's) absence What God would have them guar. As to those women on whose part ye fear disloyalty and ill-conduct, Admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); But if they return to obedience, Seek not against them Means (of annoyance): For God is Most High, Great (above you all).

Qawwam: one who stands firm in another's business, protects his interests, and looks after his affairs; or it may be standing firm in his own business, managing affairs with a steady purpose. Or the sentence may be rendered: " and protect (the husband's interests) in his absence, as God has protected them." If we take the rendering as in the text, the

meaning is: the good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property and her own virtue, as ordained by God. If we take the rendering as in the note, we reach the same result in a different way: the god wife, in her husband's absence, remembering how God has given her a sheltered position, does everything to justify that position by her own virtue and his reputation and property.

In case of family jars four steps are mentioned, to be taken in that order : (1) perhaps verbal advice or admonition may be sufficient ; (2) if not, sex relations may be suspended; (3) if this is not sufficient, some slight physical correction may be administered; but Imam shafi'I considers this inadvisable, though permissible, and all authorities are unanimous in deprecating any sort of cruelty, even of the nagging kind, as mentioned in the next clause ; (4) if all this fails, a family council is recommended in iv.35 below.Temper, nagging, sarcasm, speaking at each other people's presence, reverting to past faults which should be forgiven and forgotten,-all this is forbidden. And the reason given is characid, eristic of Islam. You must live all your life as in the presence of God, who is high above us, but who watches over us. How petty and contemptible will our little squabbles appear in his presence.

If ye fear a breach Between them twain, Appoint (two) arbiters, One from his family, and the other from hers; If they wish for peace, God will cause their reconciliation : For God hath full knowledge, And is acquainted with all things.

An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognize this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncrasies of both parties, and would be able, with God's help to effect a real reconciliation.



Causes of Marital Discord (Nushooz)

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" That can be Traced Back to the Husband Himself or His Friends" The husband himself may be the cause of the woman's disobedience and rebelliousness. For example, he may be very sting and miserly. He may also be very emotional and excitable. He may also be someone who is very harsh, tough and despotic. He may be one who forces his will and decisions upon his wife in every matter without consulting with her, taking into Consideration her feelings, exchanging views on the matter and being pleasant with his wife.

He might consider his wife like some kind of chattel [instead of another human] and there fore deals with her with coldness and coarseness without any compassion or gentleness.

The cause for that may also be in his evil friends who sow discontent and evil between a man and his wife by leading him and pushing him to disliking and hating his wife and wishing to be free from her. In fact, his extreme good nature beyond normal limits may also lead to his wife to change

her disposition and make her try to override him and then disobey his commands and elevate herself above him.

He may cause his wife different forms of harm, such as cursing her or her family, reviling her verbally abusing her for the tiniest of reasons. He may insult her because of her family, if it is less prestigious or honorable than his is.

Nushooz is a disease that seems to afflict many men in their ability to be very kind and brotherly to their brothers but extremely cold and harsh towards their own wives. Obviously, their wives have more rights upon them than any of their brothers in Islam. This mistaken behavior must be corrected. Moreover, the husband may try to bring harm to his wife by divorcing her and then, before the waiting period is finished, bring her back as his wife and then divorce her again.

All this is done without the intention of returning to a real married life but simply to harm her and transgress her rights. Or he may avoid having sexual intercourse with her for no reason or legal sanction. This may lead the woman to lose her chastity and doing something forbidden.

Shaikh al-Islam Ibn Taymiyyah stated that the harm that comes about to the woman by the man avoiding sexual intercourse with her is such that the marriage may be

dissolved under every circumstance, regardless if it was intentional from the husband or unintentional, or if he had the ability to perform intercourse or not.

Nushooz on the part of the husband also includes the state when he orders her to do something forbidden or illegal, such as going out in public displaying her beauty or uncovering parts of her that must be covered, to go among men she is not related to, to drink alcohol or take drugs, go to clubs and salons wherein bad things are taking place.

Also from nushooz on the part of the husband is the lack of fulfilling his marital obligations. For example, he makes his wife live in a residence that is not suitable for her or makes life difficult for her with respect to her food, drink, clothing and so forth.

This is one of the biggest marital problems that one can see occurring in the West. Many times, the husbands simply do not support their wives and families. Although they have the physical and other means to work and support their families, they would resort to putting themselves and their families on the welfare system. Often times, the husbands will give the flimsiest excuses for not accepting work and therefore put families in such situations.

Many times, the husband would rather force his wife to go out and work-which, in the west, almost always involves putting the Muslim woman into situations that she should not be put into-rather than he accepts a job that he is not completely pleased with.

Hence, their families do not achieve the economic well-being that they deserve and, often, the wife loses respect for the husband as he is not performing one his most important obligations of married life: providing maintenance for his wife and family. Sooner or later this often leads to many other problems within the marriage, although the root of those problems is the husband's unwillingness to work and sustain the family.

In addition, included among the acts of nushooz is the husband's unfair distribution of his time or where he stays [when he is married to more than one wife] without legal justification. He may not fulfill the needs of his wife and children such that their well being is not met or he does things that hurt and dishonor his wife and show lack of respect for her, such as backbiting her, slandering her or joking about her. In addition to that, he may be desirous of her wealth and forces her to spend it on his behalf.

There are many other acts or causes that constitute nushooz on the part of the husband. Some of them are

having anal intercourse with his which is forbidden and is never permissible, his traveling for fun, amusement and entertainment without taking her permission as he is thereby wasting ample wealth for a useless purpose, while that wealth is meant to sustain the rights of his household.

Needless to say that if the man apostates from Islam – refuge is sought in Allah-that is considered nushooz and the marriage contract is dissolved unless he returns to Islam.



Women's Beating

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Allah the almighty, stated in the Glorious Quran 4:34:

As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against means (of annoyance). Surely, Allah is Most High, Most great.

Islam, in fact, forbids beating women and warns strictly against it. This is due to the general basic fact that women, in general, are physically weaker than men in their physical make-up are. Women are usually unable to defend themselves against beating. However, although beating of women is forbidden, Islam permitted it in restricted and very limited occasions and only, when it is required as a final treatment of a persistent situation, i.e. when a wife disobeys her husband's instructions for no visible and acceptable valid reason.

In the verse we Quoted from the Glorious Quran, Allah the Almighty dealt with the case of a wife who disobeys

her husband's commands and instructions. The treatment of this extremely sensitive issue comes on gradual stages, as we have noticed from the verse. Medicine, or treatment of any ailment, can be very bitter at times. But an ill person will take the remedy gladly and bear the bitterness of the medicine in order to be cured from his illness. The remedy to treat a disobedient wife, as we have noticed, comes on three gradual stages, as illustrated by Allah the Almighty in the Glorious Quran.

First stage: The stage of advice, counseling and warning against Allah's penalty. A husband must remind his disobedient wife with the importance of following the instructions of the husband in Islam. This stage is a very kind and easy one. But, if this treatment does not work and prove not effective, then comes the next stage.

Second stage : To leave the wife's bed. Or, if one sleeps in the same bed with her, he will turn his back to her, not touch her, talk to her and have intercourse with her. This stage, as noticed, combines both strictness and kindness, although it is a very harsh practice on both. But, if this treatment does not work, then turn to the final stage of discipline below.

Third and final stage: Beating without hurting, breaking a bone, leaving blue or black marks on the body and avoiding

hitting the fact, at any cost. The purpose of beating here is a disciplinary action and not retaliation or hurting by any means. It is to let the wife know that her behavior, conduct and attitude towards her husband are not acceptable. Beating, in this case, and according to Islamic teachings, is restricted and limited to be a form of treatment only. Beating a wife is not meant to be a form of humiliation, a form of forcing and compelling the woman to do things against her own will, or a means of hurting her physically. In fact, it is reported that Ibn 'Abbas (RAA), one of the leading scholars of early Muslims, hit only with the (Siwak) the natural wooden root that is used for brushing the teeth. Islam forbids severe beating as punishment. This treatment is proved to be very effective with two types of women, as psychologists have determined:

The first type : Controlling or mastering women. These are the type of women who like to control, master and run the affairs of their husbands by pushing them around, commanding them and give them orders.

The second type: Submissive, or subbed women. These women enjoy being beaten. G. A. Hold field, a European psychologist, in his book Psychology and Morals states the following :

" The instinct of submission strengthen at times, in the human being so much that a submissive person will enjoy seeing someone overpowering him, over-ruling him and being cruel to him. Such a submissive person bears the consequences of his submission due to the fact that he enjoys the pain. This is a well spread instinct amongst women even if they do not realize it. For this vary reason, women are well known being more forbearing to pain than men. A wife of this type of women becomes more attracted to and admiring of her husband when he beats her. Nothing, on the other hand, will sadden some women, such as, much as a soft, very kind and very obedient husband who is never upset regardless of being challenged!"

Beating, in accordance with the Islamic teachings, is listed as the last and final stage of training, discipline and upbringing methods. Islam does not permit, allow or even condone beating unless the first two stages are proven to be ineffective methods of treatment. Moreover, beating must not be employed as a remedy if a wife prefers to be divorced.

Again, the beating of a wife must be in strict privacy. A wife must not be beaten before her children or any one else for that matter. Beating is considered a means of discipline and right upbringing. A father, for instance, may spank his

child for doing something wrong. A teacher will also spank a student for doing something wrong, such as neglecting a homework, being late or tardy to class or school, cheating on the test, talking back to the teacher and so on. Striking here is a means of upbringing and discipline. That is why Allah the Almighty illustrated at the end of the verse that deals with beating the disobedient wife that :

"But if they return to obedience, seek not against them means [for annoyance] ..... "Glorious Quran 4:34.

This assures that the three stages of discipline stated in the Glorious Quran are meant only for a good disciplining cause. Islam does not aim to destroy the family and causing it to become burdened with unnecessary pain, headache and problems. The true destruction of a family is when the wife becomes a victim of divorce.

In recent statistics in Britain, it was declared that the number of wives who have been brutally beaten by their husbands has risen from 6,400 in 1990 to 30,000 in 1992. This number jumped to 65,400 women in 1995. Statisticians expect this number to doable 124,400 towards the end of the twentieth century! These statistics, as the report says, were based on information gathered from police department. But, what about the underpasses of

wife-baying, and women in general, which are not reported!

Mrs. Anni Besant stated, while comparing between Islamic laws and Western legislation insofar as women's rights are concerned :

"Islamic laws are among the best laws known to the worlds, insofar as woman is concerned. It is the most fair and just legislation. It exceeds the Western legislation concerning real estate, inheritance and divorce laws. It acts as a guardian for women's rights. Phrases such as " One Wife is Sufficient for a man", and " Polygamy", mystified people and deviated them away from the real misery which Western women suffer and live. Many husbands left their wives after they have got what they wanted from them. In fact such men show no care, concern or mercy for their wives".



Polygamy

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A man was restricted and limited to four wives only. Moreover, Islam set certain rules and regulations to organize, control and regulate this important feature in the social life of Mislims. 'Omair al-Asdee was reported as saying, " When I converted to Islam, I was married to eight wives. I discussed this with Allah's Messenger (PBUH) who said, " Keep four only, divorce the other four.

Polygamy was also well known to the Egyptians, Persians, Assyrians, Japanese and Hindus. Russians and Germanic people also practiced it as well as some Greek kings. Therefore, we can see that polygamy is not an invented practice that is known, practiced and applied only by Muslims and authorized only by the religion of Islam. Many other previous nations knew this social practice and applied it.

Polygamy, in accordance with Islamic teachings and practices has its own specific rules, regulations and conditions.

The Main Conditions for Polygamy in Islam

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Justice and Equality

As Allah the Almighty permitted polygamy, He stipulated and pre-conditioned justice and fairness in treatment, avoiding injustice and wrong practices against all wives. Allah's Messenger (PBUH) said,

He who has two wives and does not treat them equally with justice and fairness will come paralyzed (with one side slanted) on the Day of Judgment.

Justice and fairness, in this context., applies in terms of material things such as expenditure, fair division of wealth, gifts, tine etc. As for emotional matters, such as love and inclination towards one wife over the other, it is recognized that man has no authority or control over his heart and emotions. Feelings and emotions are involuntary; therefore one is not be blamed for them. ' Aishah (RAA), the mother of believers and the wife of Allah's Messenger (PBUH) was reported as saying " Allah's Messenger (PBUH) distributed everything justly amongst his wives;

yet after all, he used to say, " O Allah! This is the fair way of dividing what I possess amongst my wives. O Allah! Blame me not for what You alone possess while I do not." , i.e., the heart, feelings and emotions of a man.

If a man knows for sure that he is financially incapable of affording another wife and another four wives, as stated earlier in the Hadith of Allah's Messenger (PBUH).

We would like to point out her some of the factors and elements that often usages man to think or seek another marriage. We need to examine whether polygamy in itself is a good or an evil practice in the society. We also would like to know whether such a practice is good for the wife or bad, and whether it is in her interest or against.

1. If a woman is sterile, and the husband is interested in having children, what is best for the wife in such a case: to be divorced for no sin or crime (and become a burden on herself and the society id she cannot earn and there is nobody to support her financially), or to remain in the household of her husband in addition to his other wife?

2. If a wife is chronically ill and she cannot perform her marital duties, what is better in her case : to be divorced, or to become a second wife where she is perfectly honored, cared for and provided for by her husband ?

3. Some men are sexually demanding. One wife may not be able to fulfill the lawful sexual desire of her husband. Or, if the menstrual period or after-birth-confinement period is especially longer than normal, or she has no lawful sexual desire to match that of the husband, what is better for both husband and wife, in such a case ? Is it lawful for the man to seek unlawful sexual satisfaction somewhere else outside the marriage, or to acquire another lawful wife who keeps him chaste ?

4. There is no doubt that repeated international and civil wars in various parts of the world has taken its toll on men. Thus, the number of females in most countries is more than males. The best example of that were the first World war and the Second World war, which claimed huge numbers of men who participated in the fighting. Statistics say that there were more than twenty million men killed during these wars. Therefore, if every man had only one wife, what is the destiny of the women who do not get a fair share of lawful marriage to satisfy their needs? Should such women seek to satisfy their sexual desires in unlawful ways like adultery, fornication, and lesbian activates or else ? Truly, also, the abundance of women without husbands, or males to care for them, helped spread corruption and illegitimate sexual activities in the society.

5. As a consequence of war also, there are many widows, divorcees and old maids in societies. What is better for such women in this case : to remain single and suffer all the consequences of life and its demanding needs, or to accept to be a second wife with an honest, protective, honorable and chaste man?

Polygamy does exist in all modern societies. This is a general blanket statement, no doubt, but it is very true and valid now. In all other societies, other than the Muslims' society, polygamy exists in the form of mistresses, sweethearts, girl friends, escort services, common law marriage, etc. These types of polygamy are widespread and have no end of forms. The only difference in that is the title, i.e. the title of the woman. In accordance to Islam, a second wife enjoys all the rights and privileges of the first wife. This is not the case in the modern society man-woman relationships, if it is not a marriage. These types of relationships do not oblige the man (who behaves completely as a husband in terms of co-habitation, marital relations, company, companionship, etc.) to do anything special for such a woman, support her financially, continue his relation with her etc. Such a relationship has no legal backing (although some countries condone it and accept it s a common practice). This type of relationship between a man and a woman is merely a cheap pleasurable one. It

has no merits of its own to stand on. It is meant for the fulfillment of the sexual interest of both parties only. It imposes no financial, social, or emotional obligations on either side at all. If the woman becomes pregnant, it is her own problem, and we all know that a child who is born out of the wedlock is labeled as "illegitimate" child, who is nothing but an added burden on the entire society. Man, generally, is not obliged to admit that the child is his, and is not obliged to take financial responsibility of the child.

As for the concept and the practice of polygamy in the Islamic society, it is restricted and limited to four wives only at all times. It must be performed legally and lawfully with a marriage contract, witnesses and the man must bear all financial burdens and responsibilities that arise from this marriage. The husband must pay a dowry for the woman to whom he marries, and must bear all expenses of the wife, her children, and the household. All children of this marriage are legitimate children who must be raised and cared for under the responsibility of both parents.

One may ask, " If we permit polygamy for men, why it is not permitted for women as well!" The answer to this question is as follows : Full equality between men and woman in polygamy is impossible due to natural and physical reasons, as we will explain.

Physically :

Man, in virtually most societies of the world, has the authority over the household. Just for the sake of discussion : if a woman has two or more husbands, who will have the authority and leadership of the house? Yet, again, whose desires shall the woman fulfill, the first or the second man ? It is definitely impossible for a woman to fulfill all the men's desires needs and requests. If the woman preferred one over the other, all will be angry and upset.

Naturally :

Woman can only become pregnant once a year, if any. She can get pregnant by one man only. But, man, on the other hand could have more than one child from more than one woman in the same year, if he has more than one wife. Moreover, if woman is allowed to be married to more than one man, who will be the real father of the chin case of pregnancy, and how would that be determined ?



Western Tinkers Demand Polygamy

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We would like here to present some statements of the Western thinkers who demanded polygamy and considered it the only solution for many problems of their societies.

Gustavo le Bond, the well-known French thinker says in his book Arab Civilization, " Polygamy enables the society social crisis, prevents the mistresses' problem and cures the society from illegitimate children".

Anni Peasant, in her book Indian Religions says, I read in the Old Testament that the closest friend to Allah, whose heart acts upon the will of Allah, was polygamous ".

Moreover, the New Testament did not forbid polygamy except for priests or ministers of the church, who were demanded to keep and maintain one wife only. Old Indian religious books also permitted polygamy. It is easy, however, to criticize others in their religious practices. And that what made people accuse Islam and attack it for the permission of polygamy.

However, it is strange that Westerners are against restricted and limited polygamy of the Muslims, while they suffer from wide scale prostitution in their own societies. A close examining look at the Western society illustrates that only a few pure, chaste and honest men respect their clean marital relationships and honor their marriage to one single wife and have no other sexual relationships outside marriage.

It is an incorrect and inaccurate statement, therefore, to prescribe to a community in which the men maintain a single marriage, if they are indeed having mistresses, girl friends and other means of sexual relationship outside the marriage to a legal and lawful wife. If we are to be fair and just, we can see that polygamy in Islam protects, honors, maintained and respects women in the society. Polygamy is better than the Western prostitution that permits a man to have a misters or a girl friend to fulfill his sexual desires with no respect to the feelings, emotions, needs and honor of the women. The man will disown that woman as soon as he gets his satisfaction. The man has no social commitment or obligation towards the mistress or the girl friend who fulfills his sexual needs and give him the company he needs temporarily. Yes, "it is acceptable to declare that both polygamy and fornication or prostitution

are bad and unacceptable, but it is unfair for the non-Muslims to blame a Muslim for doing the same thing that he does while his society accepts and condones ".

Jawed, the well-known English scholar, says. "The stiff British system which prevents polygamy is an unfair and unacceptable system. It severely hurts approximately two million women who have become old maids. These women have lost their youth and were deprived having children. Thus, these women were forced to throw away the moral values as one throws the pit of the date.

Mobenar, a member of the French parliament noted :

" There are two and a half million French girls now who cannot find a husband, if we assume that every French young man will marry only one woman. I frankly declare what I truly believe is true that 'a woman will not enjoy a healthy life unless she becomes a mother.' I believe that any law which passes a judgment that such a big number of the members of the society should have opposing, contradicting and neglecting lives to fulfill the natural laws of man on the Earth is but a cruel and savage law that contradicts the simplest meaning of justice and fairness.



You are never able to be fair and just as between women

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Ye are never able to be fair and just as between women, even if it is your ardent desire : But turn not away (from a woman) altogether, so as to leave her (as it were) Hanging (in the air). If ye come to a friendly Understanding, and practice self-restraint, God is Oft-forgiving, Most Merciful.

In this material world there are two principal of division between man and wife, money and "the other woman" or "the other man". Money was dealt with in the last verse. Here is the case odd "the other woman". Legally more than one wife (up to four) are permissible on the condition that the man can be perfectly fair and just to all. But this is a condition almost impossible to fulfill. If, in the hope that he might be able to fulfill it, a man puts himself in that impossible position, it is only right to insist that he should not discard one but at least fulfill all the outward duties that are incumbent on him in respect of her.

Magic and Envy

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They followed what the evil ones Gave out (falsely) Against the power of Solomon : the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things As came down at Babylon to the angels Harut and Marut But neither of these taught anyone (Such things) without saying: " We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by God's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which They did sell their souls, If they but knew !

The People of the Book, instead of sticking to the plain Books of Revelations, and seeking to do the will of God, ran after all sorts of occult knowledge, most of which was false and evil. Many wonderful tales of occult power attributed the power of Solomon to magic. But Solomon dealt in no arts of evil. It was the powers of evil that

pretended to force the laws of nature and the will of God; such a pretence is plainly blasphemy.

Who were Harut and Marut ? What did they teach? Why did they teach it? The view which commends itself or me is that of the Tafsir Haqqani, following Vaidhawi and the Tafsir kabir. The word "angels " asapplied to Harut and Marut is figurative. It means "good men, of knowledge, science (or wisdom), and power". In modern languages the word "angel" is applied to a good and beautiful woman. The earlier tradition made angels masculine, and applied to them the attributes which I have mentioned, along with the attribute of beauty, which was implied in goodness, knowledge, wisdom, and power.

Harut and Marut lived in Babylon, a very ancient sea of science, especially the science of astronomy. The period may be supposed to be any where about the when the ancient Eastern Monarchies were strong and enlightened : probably even earlier, as Marutu or Marduk was a deified hero afterwards worshipped as a god of magic in Babylon. Being good men, Harut and Marut of course dabbled in nothing evil, and their hands were certainly clean of fraud. But knowledge and the arts; if learned by evil men, can be applied to evil used. The evil ones, besides their fraudulent magic, also learnt a little of this true science and applied it to

evil used. Harut and Marut did not withhold knowledge, yet never taught anyone without plainly warning them of the trial and temptation of knowledge in the hands of evil men. Being men of insight, they also saw the blasphemy that might rise to the lipid of the evil ones puffed up with science and warned them against it. Knowledge is indeed a trial or temptation : if we are warned, we know its dangers : if God has endowed us with free will, we must be free to choose between the benefit and the danger.

Among the Jewish traditions in the Midrash (Jewish Tafsirs) was a story of two angels who asked God's permission o come down to earth but succumbed to temptation, and were hung up by their feet at Babylon for punishment. Such stories about sinning angels who were cast down to punishment were believed in by the early Christians also. (See the Second epistle of Peter, ii.4, and the Epistle of Jude, verse 6). There may be an allusion to such legends here, but much spiritualized and we are expressly warned against dabbling in magic or believing that anything can hurt us except by God's will, and God is just and righteous.

What the evil ones learnt from Harut and Marut (see l st. note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells and love

potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely.



Women impure for men impure

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Women impure are for men impure, And men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity : these are not affected.

The pure consort with the pure, and the impure with the impure. If the impure, out of the impurity of their thoughts, or imaginations, impute any evil to the pure, the pure are not affected by it, but they should avoid all occasions for random talk.

God sets forth, for an example to the Unbelievers, the wife of Lut : they were (respectively) Under two of our righteous Servants, but they were false to their (husbands), And they profited nothing Before God on their account, But were told : "Enter ye the fire along with (Others) that enter!" And God sets forth, as an example to those who believe, the wife of Pharaoh : Behold she said : " O my lord! Build for me, in nearness to thee, a mansion In the Garden, and save me from Pharaoh and his doings, and save me

from those that do wrong "; And Mary the daughter of 'Imran, who guarded her chastity ; and we Breathed into (her body) of our spirit; and she Testified to the truth of the words of her lord and of his Revelations, and was one of the Devout (servants).

The wife of lut has already been mentioned more than once. The world around her was wicked, and she sympathized with and followed that wicked world , rather than her righteous husband. She suffered the fate of her wicked world. "False to their husbands" : not necessarily in sex. Out in the vital spiritual matters of truth and conduct. They had the high privilege of the most intimate relationship with the noblest spirits of their age : but if they failed to rise to the height of their dignity, their relationship did not save them. They could not plead that they were the wives of pious husbands. They had to enter Hell like any other wicked women. There is personal responsibility before God. One soul cannot claim the merits of another, any more than one pure soul can be injured by association with a corrupt soul. The pure one should keep its purity intact. See the next two examples. Traditionally she is known as ' Asiya, one of the four perfect women, the other three being Mary the mother of jesus, Khadija the wife of

the holy Prophet, and fatima his daughter. Pharaoh is the type of arrogance, godlessness, and wickedness. For his wife to have preserved her Faith, her humility, and her righteousness was indeed a great spiritual triumphs. She was probably the same who saved the life of the infant Moses :

Her spiritual vision was directed to God, rather than to the worldly grandeur of Pharaoh's court. It is probable that her prayer implies a desire for martyrdom, and it may be that she attained her crown of martyrdom. Imran was traditionally the name of the father of Mary the mother of jesus : She was herself one of the purest of women, though the Jews accused her falsely of unchastely :

As a virgin she gave birth to jesus : xix. 16-29. In xxxii. 9, it is said of Adam's progeny, man , that God " fashioned him in due proportion, and breathed into him something of His spirit". In xv, 29, similar words are used with reference to Adam. The virgin birth should not therefore be supposed to imply that God was the father of Jesus in the scene in which Greek mythology makes Zeus the father of Apollo by latona or of Minos by Europe. And yet that is the doctrine to which the Christian of " the only begotten Son of God" leads.

No Adulterer fornicate any but Adulteress

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Let no man guilty of adultery or fornication marry Any but a woman Similarly guilty, or an Unbeliever : Nor let any but such a man Or an Unbeliever Marry such a woman : To the Believers such a thing Is forbidden.

Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which , in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be less temptation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman. Other sex offence's are also punishable, but this section applies strictly to Zina as above defined.

Islam commands sex purity, for men and for women, at all times,-before marriage, during marriage, and after the dissolution of marriage. Those guilty of illicit practices are shut out of the marriage circle of chaste men and women.



Dowry

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There is no blame on you If ye divorce women Before consummation or the fixation of their dower; But bestow on them (A suitable gift), The wealthy According to his means, and the poor According to his means; A gift of a reasonable amount Is due from those who wish to do the right thing. And if ye divorce them Before consummation, but after the fixation of a dower for them, Then the half of the dower (Is due to them), unless They remit it Or (the mans half) is remitted By him in whose half) is remitted by him ir whose hands Is the marriage tit; And the remission (Of the man's half) Is the nearest to righteousness. And do not forget liberality between yourselves. For God sees well All that ye do.

The law declares that in such a case half the dower fixed shall be paid by the man to the woman. But it is open to the woman to remit the half due to her or to the man to remit the half which he is entitled to deduct, and thus pay the whole.and Him in whose hands is the marriage tie : According to Hanafi doctrine this is the husband himself, who can ordinarily by his act dissolve the marriage. It

therefore behaves him to be all the more liberal to the woman and pay her the full sewer even if the marriage was not consummated.

Dowry, is a right of every bride prior to marriage. This is a gift that has been specified and mandated by the Islamic teachings. A marriage contract is not complete unless and until a dowry been approved. Dowry cannot be dropped forfeited, even if the bride approves, until the marriage contract is completed. The woman entering marriage has the freedom to do whatever she wants with what she owns after the marriage contract is fulfilled. Allah the Almighty, stated in the Glorious Quran 4:4:

Give the women whom you marry their dower (obligatory bridal money given by the husband at the tie of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah had made it lawful).

Dowry is one of the woman's rights. A husband may not, and is not allowed to take anything back of the dower that he has given to his wife if he decides to divorce her and seek another marriage. Allah the Almighty, stated in the Glorious Quran 4:20-2-:

If you intend to replace a wife by another and you have given one of them a Qintar' (approx, 100 kg of gold) as

dowry, take not the least of it back ; would you take it wrongfully without a right and with a manifest sin. And how can you take it back while you have gone in unto each other, and they have taken from you a firm and strong covenant?

Allah the Almighty, also stated in the Glorious Quran 4:19:

O you who believe! You are forbidden to inherit women against their will, and you should not treat with harshness, that you may take away part of their dowry you have given them, unless they commit open illegal sexual intercourse. Live with them honorably; if you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

This verse ensures the wife's rights as illustrated by Allah the Almighty, as stated in the Glorious Quran.

It is forbidden and unlawful to inherit women against their will. We have illustrated earlier that Arabs during the pre-Islamic era used to inherit the woman herself. If a husband, who had grown up children who are capable of marrying, died; his widow was inherited by the elder son from another marriage; or else, that heir may offer that widow of his deceased father to any other man. Or, the stepson; i.e., the heir, used to forbid the widow of his father to marry someone else. This practice that rendered

the widow as a commodity in the hand of the stepson or heir, entitled the man to do as wishes with her.

Allah the Almighty, illustrated in the Glorious Quran that it is unlawful for a man to mistreat his wife in such a fashion that imposes hardship, harassment and burden to her. Such as insulting her, beating her, wasting her wealth and funds or even forbidding her from going out of her house, in an attempt to force her to pay all she possesses as ransom to her husband to release her release her in divorce.

Islamic laws and teachings, however, permit the husband to impose hardship onto any woman who distorted moral conduct that is shameful and harmful to the entire society and may cause decay to the social order. A woman who fornicates, for instance, or commits adultery, may be treated harshly so that the man may demand return of the dowry that he gave her when he married her. Afterwards, such a woman may be offered divorce.

Allah the Almighty, commanded in the Glorious Quran that a husband must live with his wife honorably, and with respect. A man must say and do nice things to his wife. A man must look in his best as he likes his wife to do for him at home, because this is only human nature. Allah's Messenger (PBUH) is reported to have said:

The most believing of you are those who possess best morals, of men are those best to their wives.

Allah's Messenger (PBUH) is reported to have been always pleasant, kind and caring to all. He played and joked nicely and politely with his family members. He was also known to be very kind and good to them. Imam Ahmad reported Allah's Messenger (PBUH) as saying.

All things man may play with and have fun are none beneficial and involve waste of time except three items as fool: to practice archery, to train one's horse and to play and have decent fun with one's wife. These three items are lawful and truthful ones.

Allah's Messenger (PBUH) spent generously on his family members as he could financially afford. Allah's Messenger (PBUH) also is well known for being cheerful and decent in joking with his household playing with them. Aishah (PBUH), the mother of the believers, is reported to have said, "Allah's Messenger (PBUH)" recede with me and I beat him before I become old and heavy. Later, when I become old and heavy he raced with me again and he won. Allah's Messenger (PBUH) said to me upon winning the race. "This win of mine makes up for that win of yours".

Allah's Messenger (PBUH) is reported to have a have a habit of sitting in the house for a short while with his family, talking to them, giving them company and showing kindness, before going to sleep, and after offering the late evening prayer, i.e. Islam, and after offering the late evening prayer, i.e. Islam Allah the Almighty, stated in the Glorious Quran 33:21:

" Indeed in the person of the Messenger of Allah there is a good example to follow for those who believe in Allah and the hereafter, and remembers Allah much. " Hence, Allah's Messenger (PBUH) is the best example to follow for all of us, the believing Muslims. Muslims ought to follow the pattern of 's Messenger (PBUH)in all of their personal and public affairs throughout their entire life".



Justice, Fairness and Equality

This practice applies to husbands who are married to more than one wife. A husband who has a plural marriage in accordance to Islam must be fair and just to all of this wives and treat them on equal terms with regards to feeding, clothing and time-sharing. Allah's Messenger (PBUH) is reported to have said:

He who has two wives and does not demonstrate justice, fairness and equality amongst them will com will come on the Day of resurrection with one of his sides paralyzed.



Expenditure

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A husband must spend enough of his income and wealth for his wife. He is required to secure suitable housing, daily needs in terms of food, clothing and whatever other necessities the house may require. Allah the Almighty, stated in the Glorious Quran 65:7:

Let the rich man spend according to his means, and let the man whose resources are restricted, spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease

Hakeem bin Mu'awiyeh al-Qushairee reported his father as saying :

" I asked Allah's Messenger 'what is the right of one's wife onto him ?' He answered, " Her right is to feed her as you feed yourself, to clothe her as you clothe yourself; do not hit her at the face, do not use insulting language, and do not abandon her bed for any place other than home.

Therefore, if a rich man fails to send on his family in accordance with his means, and the wife is able to take a portion of his wealth, even without informing him and

making it clear to him, she may take a sum that could satisfy only the essential needs of her and her children, without exaggeration or overspending. This ruling is based upon the incident of lady Hind bint 'Utbah who came to Allah's Messenger complaining about her husband, Abu-Sofyan, saying, 'My husband is a miser and he does not spend enough on me and his children.' Allah's Messenger said :

Take whatever suffices you and your children modestly

If a husband came under heavy financial strain and was incapable of fulfilling his family's financial needs, or if he left his wife for an extensive period of time whereby the wife was hurt due to that absence, the wife is entitled to seek court intervention to break that marriage. This is based on a Hadith reported by Abu-Hurairah (RAA), as 'Allah's Messenger (PBUH) was once asked about a husband who does not have sufficient funds to satisfy the living needs of his wife, what should be done about such a marriage ? "

Allah's Messenger said,

This marriage should be broken by the separation of the husband and his wife.

This situation and judgment exist only if the wife brought the wife brought the case to the court asking for her expenditure or separation.

Islam urges men to treat their wives kindly and with a caring and sharing attitude. The Messenger of Allah was reported as saying, " The most complete believers in terms of faith are those who possess the best morals. The best of you are those best to their wives.

Islam did not neglect the mental and emotional rights of women as well. There are many rights in addition to the materialistic rights for women. The following are some of these mental and emotional rights for women:

0. Women must be protected by man from all people. That should not be exposed to places of moral corruption, nightclubs and other similar places.

1. Allah the Almighty, stated in the Glorious Quran 66:6:

O you who ward off from yourselves and your families a Fire (Hell) whose fuel is people and , over which are appointed angels, stern and severe, who disobey not commands they receive from Allah , and do they are commanded.

2. Women should be taught beneficial things for both this world and the hereafter. All their must be kept and preserved. None of shortcomings should be disclosed to anyone. No private affairs of the woman should be made

public or shared as a conversation item even among the most intimate friends. None of the practices a husband does privately with his spouse should be disclosed openly or secretly to anyone, regardless of how close he might be. Allah 's Messenger was reported as saying:

"one of the worst people in the sight of Allah on the Day of Resurrection is a husband who may do private things with his wife, or a wife who does the same with

that he did not take for that day of work. I pointed out to him a large group consisting of a herd of sheep of sheep, cows, camels, slaves and servants, and said to him:

"All that you see is yours! That is the wage that I owe you !" The poor worker was stunned and said," Please, do not ridicule and make fun of me! I am only asking for one-day wage. The employer said." I am neither ridiculing you nor making fun of you. This is all yours. "The worker took all that I pointed out for him and left. Then I pointed out for him and left. Then the man raised his hands to heavens and said , O Allah ! If I have done what I did for your cause and pleasure, remove trouble and the stress that we are suffering. Upon that the rock rolled away from the cave's entrance and the three men left the cave free again.

Islamic teachings also consider the pleasure of the parents, being good, kind, helpful, considerate, respecting and ca ring to them as one of the things that abolishes the sins in this world. It is reported that Abdullah Ibn " Omar (RAA). said:

"A man cam to Allah's Messenger (PBUH) and said : "O prophet! I have committed a major sin, Do you think that I can repent to Allah from it ? Allah's Messenger (PBUH) asked the man:" Do you have mother living ?"The man answered negatively. Allah's Messenger (PBUH) further asked the man: "Do you have a maternity living?" the man answered positively. Allah's Messenger (PBUH) side to him " Be kind, caring, helpful, good, respective and keen to her This is of course, due to the fact that the mother's in accordance to Islam , has a similar position and status to that of the mother, Allah's Messenger (PBUH) is reported to have said. " The sister of the mother has mother has a similar position and status to that of the mother.

Islam required that the rights of parents should continue to be honored and respected even after their death. Malike Ibn Rabee'ah reported, "While we were sitting with Allah's Messenger (PBUH)H, a man from Bani Salamah came to him and asked, O Allah's Messenger! My parents passed away. Is there anything required of me as a right of

theirs after their death which I should keep and maintain,. Allah's Messenger (PBUH) side. " Yes indeed, You should maintain supplications and prayers on their behalf. Ask Allah continually to pardon them and forgive them. Fulfill any promises or pledges of allegiance that they have taken or offered others do. Honor , respect and be hospitable to their friends and maintain a strong ties with your relatives which illustrate your love and respect to your parents.

All that we have stated and illustrated are only broad guidelines on the major and essential rights of parents , in general, and mothers, in particular, in accordance to Islamic teachings, There are many other rights of parents that we did not state here so as not bore the reader.



The same style as you live

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Allah stated :

Let the women live (In 'iddat) in the same style as ye live, according to your means: Annoy them not, so as To restrict them.

A selfish man because he has divorced his wife, may, in the probationary period before the divorce becomes absolute. Treat her with contumely, and while giving her residence and maintenance, may so restrict it as to make her life miserable, this forbidden. She must be provided on the same scale as he, according to his status in life. There is still hope of reconciliation, and it not, yet the parting must be honorable.



Obey your mother

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Allah's Messenger (PBUH) declared that: " Paradise is under the mother's feet. No doubt this is a symbolic representation of the fact that that pleasure, caring, respecting and serving the mother will definitely lead man to attain the pleasure of Allah and Paradise, He promised for His rightly Muslim believers.

Mothers, in the first Before fathers, deserve kindness, caring, good treatment, kind company and boost care and service from their children. Abu-Horairah (RAA), Was repay as saying.

"A man came to Allah's Messenger (PBUH), and asked him:" O Prophet of Allah! Who is the most deserving and worthy of my good company and care?' Allah's Messenger (PBUH), responded' It is your mother. The man asked, who comes next?' He (PBUH),said, Your mother. Again, the man asked, Who comes next?' ' He (PBUH),said, Your mother. The man asked again, ` Who comes next? ' He (PBUH),said, Your father. (56)

This Hadith indicates that mother has three times the rights that of a father in accordance with Islam. This

entitlement is give to the mother due to the mother due to the tremendous suffering that she through during the various of the life of her child, in pregnancy, nursing as well as the shared responsibly of raising the child. The fetus lives, nourishes and thrives on the account of the mother's digested food while in his mother's womb for nine months. Similarly , the nursing baby dose the same for two years of this life, if the mother decides to breast-feed her child, this has been illustrated by Allah the Almighty, as stated in the Glorious Quran 31:14:

AND We have enjoined on man to be dutiful and good to his parents, His mother bore him in weakness and hardship upon weakness and hardship; his weaning is two years. Offer Me thanks and to your parents; unto Me is the final destination.

Mothers, therefore, are given priority over fathers, and anybody else for that matter in terms of being kind, caring, dutiful, mindful, good, obedient and helping.

Both parents, in accordance to Islamic teachings and principles, are to be obeyed, respected and not differed with as long as they do not command or order their children to disobey their Creator, Allah the Almighty. If parents ordered their children to perform any act of disobedience to Allah , in any form, shape or size, then they are to be disobeyed in that particular aspect of

practice only. In the meantime, a son/daughter must continue to present their normal duties towards parents; they are expected to serve them, help them in their worldly affairs, come to their rescue when they need them. Allah, stated in the Glorious Quran 31:15:

and if parents strive with you to make you join in worship with Me others that of which you have no knowledge , then obey them not, but behave with them at the lifetime kindly, and follow the path of him who turns to Me in repentance and obedience, to Me will be your return, and I shall tell you what you did throughout your life.

obedience to parents must be given priority over all others including the wife. This mean, that by means the wife is to be humiliated, insulted, tortured or otherwise. Individual must be given his/her due right of respect and obedience accordingly; however, parents should be given priority in obedience all others.

Allah's pleasure with man is but an indication of the pleasure of the parents with their son/daughter, and vise versa. His dismay, wrath and displeasure is due to occur as a result of dismaying, displeasing or humiliating one's parents. Allah's Messenger (PBUH) said :

Allah's pleasure with man is but an indication of the pleasure of the parents with their son/daughter, and vise.

His dismay, wrath and displeasure is due to occur to man as a result of dismaying, displeasing or humiliating one's parents.

Caring for parents, being good and kind to them, pleasing them and taking care of their immediate needs, especially in old age, is preferred over participating actively and involving physically in the various acts of jihad, striving for the cause of Allah. Unless every Muslim, male and female, is compelled to take an active part in Jihad activities, the care for parents is given utmost priority in accordance with Islam unless Jehad become necessary and ordered by the governor for the nation's interest -Ibn Masaud (RAA) , reported: I asked. Allah's Messenger (PBUH): " O Allah's Messenger (PBUH) what is the sight of Allah?" Allah's Messenger (PBUH) side: " Offering the prayer in its accurate time." I, thee reporter of the Hadith, further asked: ' what comes next, O prophet of Allah?" Allah's Messenger (PBUH) said " Being good , kind, respectful, obedient and caring to your parents." I, the reporter of the Hadith, further asked: ' what comes next, O prophet of Allah?" the prophet said "Striving ,Jihad, for the cause of Allah.

Abdullah bin ` Amr bin Aas (RAA) , also reporter: `A man came to Allah's Messenger (PBUH) and said to him : O prophet

of Allah! I shall give you my pledge of allegiance to migrate and strive in the cause of Allah seeking His reward only. Allah's Messenger (PBUH)upon hearing that asked the man : "Are your parents alive? " The man said : `Yes, : O prophet of Allah, both of them is living Allah's Messenger (PBUH) side,

If you seek the pleasure and reward from Allah go back to your parents and make sure that you do the best you can to serve them, please them, take care of their needs especially at the old age and be good and kind to them.

Parents must be respected, obeyed and offered financial assistance by their children, even if they have different religion or faith, other than Islam, as long as they do not demand that their son/daughter do any act of disobedience to Allah. Asma, the daughter of Abu-Baker (RAA), said :"My mother, who was still a pagan, came to visit with me. I went to Allah's Messenger (PBUH). Seeking his advice on what I should do regarding her visit, despite the fact that my mother was expressing an interest in Islam, ` Should I be kind and good and take financial car of her ? Allah's Messenger (PBUH), responded,

Yes, indeed , you should be kind good and take care financially of your mother even if the mother was o pagan.

A son/daughter must help and give every possible assistance to parents in their various daily household chores. One must not be aloof and refuse to physically help his parents in their daily regular house activities. Allah's Messenger (PBUH),himself, used to mend his own clothes, mend his own shoes and help his family with their daily chores, in fact, Aishah (RAA) once was asked: ` What did Allah's Messenger used to do while at home?" Aishah (RAA), said, Allah's Messenger (PBUH), used to serve and assist his household: however, when he would hear the call to prayer, he would immediately leave the house.

Goodness, kindness, obedience and caring for parents' needs in fact essentially, be given higher priority over all other voluntary acts of prayer and worship. This is based on Horairah (RAA), reported the prophet as saying:



Blaming women for giving birth girls

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Allah stated :

49. To God belongs the dominion of the heavens and the earth He creates what He wills (And plans). He bestows (Children) mate or female according to His Will (And plans)

50. Or He bestows both males And females ,and He leaves barren home He will : For He is full of knowledge and power.

Verses 49-50 deal, in their ordinary meaning, with God's creative power, replete with know ledge and continued purpose, contrasted with man's instincts and groupings after knowledge. The mystery of sex and parenthood is referred to in a new light. With reference to children, a parent is often spoken of as the " author" of their being. The growth of population and the proportion of males and females in it have various sociological and psychological implications; yet how little do parents really know about them ? the knowledge of science as regards the determination of sex in the embryo is practically nothing. Even it advancing knowledge threw light on what may be called the mechanical aspects of the

question, the profounder problems touched by it are beyond the reach of man. Yet they are not governed by chance. God has a meaning and purpose in all things , and His power is complete to carry out His purpose. To parents themselves it is a mystery why a male or female child is give at any birth, or how the balance of the two sexes is made up in a family or in large groups of mankind, or why in some eases the womb is barren and the would be parents are denied the joys and responsibilities of parenthood. But each individual human soul is precious in the Plan of God, and all these variations, besides their reactions on parents and on society, have a purpose to fulfill in the large Plan of God.

Allah stated :

58. When news is brought To one of them, of (the birth of) a female (child), his face Darkens, and he is filled With inward grief !

59. With shame dose he hide Himself from his people, Because of the bad news He has had ! shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) They decide on ?

" It, " in this and the following clause, refers grammatically to the " news" (ma bushshira bihi). In meaning it refers to the " female child " by the figure of speech known as metonymy. The practice of female infanticide is condemned in scathing terms. Female children used to be buried alive by the pagan

Arabs It was an evil choice to decide on. Either alternative- to keep the poor girl as a thing of sufferance and concept, bringing disgrace on the family, or to get rid of it by burying it alive was cruel and indefensible.

With shame dose he hide himself from his people, because of the bad news he has had ! shall he retain it on (sufferance) the choice they decide on ? "

In Islam the girl child is entitled to support, and upbringing and good treatment.

According to an authentic hadith related in Ahmed, Prophet Muhammad (Pbuh) said, " Anyone brings up two daughters properly they will be very close to me on the day of Judgment."

According to anther hadith whoever brings up two daughters properly and treats them kindly and justly shall enter paradise.There should be no partiality in bringing up of sons and daughters.

Allah also stated :

17. When news is brought To one of them of (the birth of) what he sells up As a likeness to (God) Most Gracious, his face Darkens, a and he is filled With inward grief ?

With scathing irony it is pointed out that what they hate and are ashamed of for themselves they attribute to God !

Don't blame your wife

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<u>Allah stated :</u>

1. So let man see from what he is created !
2. He is crated from A drop emitted
3. Proceeding from between the backbone and the ribs:

A man's seed is the quintessence of his body. It is therefore said metaphorically to proceed from his loins, I.e., from his back between the hip-bones and his ribs. His back-bone is the source and symbol of his strength and personality. In the spinal cord in the brain is the directive energy of the central nervous, and this directs all action, organic and psychic. The spinal canal cord is continuous with the Medulla Oblongata in the brain.

<u>Allah also stated :</u>

6. He it is Who shapes you In the wombs as He pleases. There is no god but He , The Exalted in Might, The Wise.

Who can penetrate the mystery of life a new life is just being born, except God? The reference to the mystery of birth prepares us for the mystery of the birth Jesus mentioned in iii,41 and the following verses.

Family Planning in Islam

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Birth control is permissible according to Islam, which recognizes that the sexual act is more than just a means of procreation.

During the of the prophet Muhammad (SAW), the most commonly practiced method of birth control was or the withdrawal method. According to the ulama (scholars), withdrawal is permissible but generally thought to be makruh (reprehensible), since it deprives the woman of her right to be able to have sexual satisfaction and to bear children if she so desires, so therefore the conclusion reached by most scholars is that withdrawal should not be practiced unless the woman agrees to it.

If repeated pregnancies have weakened the woman's body or becoming pregnant would threaten her life, such birth control may be construed as a necessity, and not makruh.

Modern scholar Shaykh Ahmad al-Sharabassi of Egypt has pronounced the following as genuine reasons for practicing contraception:

1. So that the woman may rest between pregnancies.

2. If either partner has a transmittable disease.

3. For the sake of the woman's health For example if abreast feeding a child it would be damaging for both her and the child to have another pregnancy.

4. If the husband can not afford to support any more children.

Since most "modern" methods of birth control have the same aim as the withdrawal method---to frustrate the attempt of the sperm to fertilize the egg--- we can by analogy assume that modern birth control is also permissible.

Among the methods that work by preventing fertile of the egg by the sperm are: the " pill", IUD, diaphragm, condom, sponge, spermicidal, and the rhythm method.

Of these the most questionable is the IUD (Intrauterine Device), since if a woman becomes pregnant while using this device, there is a higher likelihood that the pregnancy will occur outside the womb (entopic) or be aborted during the second term. This method is best for women who have already had at least one child.

The Pill is very effective method if the woman can remember to take the pill at the same time everyday, and

can tolerate the effects that sometimes effect pill users. This method is generally considered safe for women safe for women who are under the age of 35 who do not smoke.

The diaphragm is a barrier method which is most effective when the woman has experience with insetting the device and her partner has the patience to wait.

The condom and sponge are easily available barrier methods that don't require a visit to the doctor. Again, patience is needed on the part of both partners while the condom is put on or the sponge is inserted.

Spermicidal are usually used in conjunction with another method (such as sponge, diaphragm, or condom) to increase the contraceptive effectiveness of that method. Some people have allergic-type reactions to the chemicals in these jelly-like substances, and must discontinue using them.

Douching is considered to be a very effective way to prevent a pregnancy, since it actually forces the sperm up towards the uterus.

The Rhythm Method, also called Fertility Awareness, involves avoiding intercourse on the days when the women is most fertile.

Other methods of birth control are called " irreversible " methods, and include vasectomy, tubule legation and hysterectomy. All three involve surgical procedures to permanently end the fertility of the man or woman. Sometimes these procedures are reversible, but it is not guaranteed.

Islamic scholars usually say that such irreversible methods of contraception are forbidden , based upon a hadith of the Prophet (SAW) forbidding some early Muslim men to castrate themselves. In addition, such surgical intervention into the human body without need, alters the nature of our bodies as Allah (SWT) created them. Again, such methods become permissible in the case of necessity.

Occasionally even reversible birth control can become unlawful. This can happen on a temporary basis if the issue of population control is politicized. For example, if a non– Muslim government tries to impose birth control on its Muslim citizens in order to deplete their numbers, a sheikh could issue a fatwa (ruling) saying that birth control is forbidden, until that situation passes. Many of the Muslim who opposed the Family Planning conference in Egypt in 1994 did so because they saw birth control being used as a weapon against Muslims, to control the

Muslim population, which is growing faster than that of any other religion.

After a woman gives birth, she is temporarily unable to become pregnant, while her body recovers from the pregnancy. If she is breast-feeding the new baby, she is even less likely to become pregnant. This breast-feeding "method" of birth control is not guaranteed to prevent pregnancy , but it has been shown that if a woman is breast-feeding regularly , like every 4 hours, without giving supplemental feedings, then she is unlikely to ovulate. If a woman goes 10-12 hours or longer without breast feeding her infant ,,her cycle is likely to return.

For a nursing mother there is a 1% chance that she will become pregnant within the first 3 months after delivering a baby. A 5% chance within the first 6 months, and a 10% chance within the first year. For a non-nursing mother, the percentages are 3% for the first 3 months, 15% for 6 months and a 25% chance she will become pregnant again within a year. These figures assume that no other method of birth control is being used.



Abortion

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"And do not kill your children for fear of poverty: we give them sustenance and yourselves (100): surely to kill them is a great wrong." (17:31)

The abortion of a fetus from the mother's a different issue, since sperm and egg have already met and fertilized what could become a human being. The scholars all agree that abortion is forbidden after the first four months of pregnancy, since by that time the soul has entered the embryo. The schools of shari'ah (Islamic law) vary regarding the exact time the soul is believed to have entered the embryo. Some say that pregnancy begins as soon as the fertilized egg implants itself in the uterus, and to end the pregnancy after that point would forbidden. This is almost like saying that abortion itself is forbidden, since the fertilized egg will have implanted itself in the uterus within a few days after intercourse, but it would allow the use of RU486 (the "morning-after pill"), as long as it could be reasoned that the fertilized egg has not become implanted on the wall of the uterus.

Most scholars say that abortion is legal under Islamic shariah (law), when done for valid reasons and When completed before the soul enters the embryo. To a baby for such vain reasons as wanting to keep youthful figure, are not valid.

" ... and do not slay your children for (fear of) provide for you and for them ... and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of joined you with that you may understand. " (6-151)



Those who Launch a charge against chaste women

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4. And those who launch a charge are against chaste women, And produce not four witnesses (To support their allegations), Flog them with eighty stripes; and reject their evidence Ever after; for such men Are wicked transgressors;

5. unless they repent thereafter And mend (their conduct) ; for God is Oft-Forgiving, Most Merciful.

The most serious notice is taken of people who put forward slanders or scandalous suggestions about women without adequate evidence. If any thing is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily be required for business transactions, or even in murder cases. That is, four witnesses would be required instead of two. Failing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty stripes. Not only would he subjected to this dies giving evidence in all matters all matters all his life,

unless he repents and reforms, in which case he can be readmitted to be a competent witness. The punishment of stripes is inflicted in any case for unsupported slander. But the derivation of the civic right of giving evidence be cancelled by the man's subsequent conduct, if he repents, shows that he is sorry for what he did, and that he would not in future support by his statement anything for which he has not the fullest evidence. Secular courts do not enforce these principles, as their standards are lower than those which good Muslims set for themselves, but good Muslims must underlying principles, which protect the honor of womanhood. Abu Hanifa considers that neither the stripes nor the incompetence for giving future evidence is cancelled by repentance, but only the spiritual stigma of being " wicked transgressors". This of course is the more serious punishment , though it cannot be enforced in the Courts.



Those who accuse their wives

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6. And For those who launch a charge against their spouses, and have (in support) No evidence but their own,

Their solitary evidence (Can be received) if they Bear witness four times (With an oath) by God That they are solemnly Telling the truth;

7. And the fifth (oath) (Should be) that they solemnly Invoke the curse of God On themselves if they Tell a lie

8. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By God, that (her husband) Is telling a lie;

9. And the fifth (oath) (Should be) that she solemnly Invokes the wrath of God On herself if (her accuser) Is telling the truth.

10. if it were not for God's grace and mercy on you, and that God is Oft-Returning, Full of wisdom, (Ye would be ruined index)

The Case of married persons is different from that of outsiders. It one of them accuses the other of unchastely,

the accusation partly reflects on the accuser as well. Moreover, the link which unites married people, even where differences supervene, is sure to act as a steadying influence against the concoction of false charges of unchastely particularly where divorce is allowed (as in Islam) for reasons other than unchastely. Suppose a husband catches a wife in adultery. In the nature of things four witnesses- or even one outside witness-would be impossible. Yet after such an experience it is against human nature that he can live a normal married life. The matter is then left to the honor of the two spouses. If the husband can solemnly swear four times to the fact , and in addition invoke a curse on himself if he lies, that is prima facie evidence of the wife's guilt. But if the wife swears similarly four times and similarly invokes a curse on herself, she is in law acquitted of the guilt. If she dose not take this step, the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident.

The particular incident here referred to occurred on the return from the expedition to the Banu Mustaliq, A.H.5-6. when the march was ordered. Aisha was not in her tent, having gone to search for a valuable necklace. As

her litter was veiled, it was not noticed that she was not in it, until the army reached the next halt. Meanwhile the camp had gone, she sat down to rest, hoping that some one would come back to fetch her when her absence was noticed. It was night, and she fell asleep. Next morning she was found by Safwan, a Muhajir, who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This gave occasion to enemies to raise a malicious scandal. The ringleader among them was the chief of the Medina Hypocrites.'abdullah ibn Ubai, who is referred to in the just clause of this verse. He had other sins and enormities to his debit, and he was left to the spiritual punishment of an unrepentant sinner, for he died in that state. The minor tools were given the legal the punishment of the law, and after pended their lives. They made good.



Prohibited to you those who gave you suck

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23. Prohibited to you (For marriage) are: Your mothers, daughters, Sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster sisters; your wives' mothers your step-daughters under your Guardianship, born of your wives to who may have gone in, no prohibition if ye have not gone in; (Those who have been) wives of your sons proceeding from your loins ; and two sisters in wedlock At one and the same time, Except for what is past; for God is Oft-forgiving, Most Merciful.

This Table of Prohibited Degrees agrees in the main with what is usually accepted among all nations, except in minor details. It begins in the last verse (with father's widows or divorcees). The scheme is drawn up on the assumption that the person who proposes to marry is a man : if it is a woman, the same will apply, mutants: it will read: " your fathers, sons, brothers," etc; or you can always read it from the husband's view of relationship, as there must always be a husband in a marriage.

" Mother" includes grandmother (through the father or mother), great grandmother, etc " daughter" includes grand-daughter (through son or daughter), great-grand daughter, etc; "sister includes full-sister and half-sister. "Father's sister " includes grandfather's sister, etc. , and " mother's sister " includes grandmother's sister, etc.

" Fosterage" or milk-relationships play an important part in Muslim Law, and count like blood- relationship: it would therefore seem that not only foster-mothers and foster-sisters, but foster mother's sister, etc., all com within the prohibited degrees.

It is generally (but not ominously) held that " under your guardianship" is a description, not a condition. Therefore a step-daughter not " under your guardianship " is still within the prohibition if the other condition (about her mother) is fulfilled.

"Sons" includes grandsons, but excludes adopted sons, or persons treated as such, on account of the words" proceeding from your loins"

The bar against in marriage together applies to aunt to aunt and niece together, but not to deceased wife's sister after the wife dies.

Shall the mothers give suck To their children?

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The mothers shall give suck To their offspring for two whole years, if the father desires to complete the term but he shall bear the cost of their food and clothing on equitable terms.

No soul shell have a burden laid on it Greater than it can bear. No mother shall be treated unfairly on account fairly on account of her child. nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, By mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring , there is no blame on you , Provided ye pay (the mother) What ye offered, on equitable terms. But fear God and know that God sees well what ye do.

As this comes in the midst of the regulations on divorce, it applies primarily to cases of divorce, where some definite rule is necessary, as the father and mother would not, on account of the divorce, probably be on good terms, and the

interests of the children must be safeguarded, As, however, the wording is perfectly general, it has been held that the principle applies equally to the father and mother in wedlock: each must fulfill his or her part in the fostering of the child. On the other hand , it is provided that the child shall not be used as an excuse for driving a hard bargain on either side. By mutual consent they can agree to some course that is reasonable and equitable, both as regards the period before weaning (the maximum being two years) and the engagement of a wet-nurse, or (by analogy) for artificial feeding. But the mother's privileges must not be curtailed simply because by mutual consent she dose not nurse the baby. In a matter of this kind the ultimate appeal must be to godliness, for all legal remedies are imperfect and may be misused.



It 's not lawful to tell your wife " you are to me as my mother's back"

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1. God has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (In prayer) to God: and God (always) hears the arguments between both Sides among you: for God hears and sees (all things).

2. if any men among you divorce their wives by zihar (calling them mothers), they cannot be their mothers : none can be their mothers Except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly God is One that blots out (sins), and forgives (Again and again).

3. but those who divorce their wives by zihar, then wish to go back on the words they uttered, (It is ordained that Such a one) should free a slave before they touch each other: this are ye admonished to perform: and God is well-acquainted with (all) that ye do.

4. And if any has not (the wherewithal). He should fast for two months consecutively before they touch each other

but if any is unable to do so, he should feed sixty indigent ones. This , that ye may show your faith in God.

The immediate occasion was what happened to khaula The'laba, wife of Aus son of sir lit. though in Islam, he divorced her by an old Pagan custom : the formula was known as zihar, and consisted of the words. Thou art to me as the back of my mother ". This was held by pagan custom to imply a divorce and freed the husband from any responsibility for conjugal duties, but did not leave the wife free to leave the husband's home, or to contract a second marriage.such a custom in any case degrading to a woman. It was particularly hard on Khaula, for she loved her husband and pleaded that she had little children whom she had no resources herself to support and whom under zihar her husband was not bound to support. She urged her plea to the propel and in prayer to God. Her just plea was aced, and this iniquitous custom, based on false words, was abolished. For He is a just God, and will not allow human customs or pretences to trample on the just rights of the weakest of His creatures Such words are false in fact and iniquitous, inasmuch as they are unfair to the wife and unseemly in decent society.Were it not that God in His Mercy makes allowances for our weaknesses and the various grades of motives that actuate us, such conduct would be inexpiable. But He prescribes expiation as in the

next verse, because He wishes to blot out what is wrong and give us a chance to reform by His forgiveness.

If zihar were to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is therefore recognized in respect of the penalty which the man incurs, but safeguards the woman's rights. She can sue for maintenance for herself and her children, but her husband could not claim his conjugal rights. If it was a hasty act and he repented of it, he could not claim his conjugal rights until after the performance of his Pena : y as provided below. If she loved him, as in khaula's case, she could also herself sue for conjugal rights in the legal souse of the term and compel her husband to perform the penalty and resume marital relations.

The penalty is : to get a slave his freedom, whether it is your own slave or you purchase his freedom from another: if that is not possible, to fast for two months consecutively (in the manner of the Ramadan fast); if that is not possible, to feed sixty poor. See next note.

There is a great of learned argument among the jurists as to the precise requirements of Canon Law under the term " feeding" For example, it is laid down that half a as of wheat or a full as of dates or their equivalent in money would fulfill! The requirements, a as being a measure

corresponding roughly to abut 9 lbs. of wheat in weight Others hold that a Mud measure equivalent to about 2 lbs. Would be sufficient. This would certainly be bearer the daily ration of a man. It is better to take the spirit of the text in its plain simplicity, and say that an indigent man should be given enough to eat for two meals a day. The sixty indigent ones fed for a day would be equivalent to a single fed for sixty days, or two for thirty days, and so on. But there is no need to go into manlike in such matters.

These penalties in the alternative are prescribed, that we may show our repentance and Faith and our renunciation of " iniquity and falsehood " whatever our circumstances may be.



Don’t prevent them from marrying their (Former) husbands

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When ye divorce women, and they fulfill the term of their (‘lddat),do not prevent them from marrying their (former) husbands, If they morally agree on equitable terms. This instruction is for all amongst you, who believe in God and the Last Day.

The termination of a marriage bond is a most serious matter for family and social life. And every, lawful device is approved which can equitably bring back those who have lived together, provided only there is mutual love and they can live on honorable terms with each other. If these condition are fulfilled, it is not right for outsiders to prevent or hinder re-union. They may be slavered by properties in his life-time.



Don't take them back to hurt them

****

23. when ye divorce women, and they fulfill the term of their ('lddel). Either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one dose that , he wrongs his own soul do not treat God's signs as a jest, but solemnly rehears God's favors on you, and the fact that He send down to you the book and wisdom, for your instruction. And fear God, and know that God is well acquainted with all things.

If the man takes back his wife after two divorces, he must do so only on equitable terms, i.e., he must not pure pressure on the woman to prejudice her rights in any way, and they must live clean and honorable lives, respecting each other's personalities. There are two conditional clauses(1) when ye divorce women, and (2) when they fulfill their 'lddat : followed by two consequential clauses, (3) take them back on equitable terms, or (4) set them free with kindness. The first is connected with the third and the second with the fourth. Therefore if the husband wishes to resume the marital Relations, he need not wait for 'lddat. But if he dose not so wish, she is free to marry some one else after 'lddat,

Clothing and Adornment

Islam permits, and in fact requires, that the Muslim be careful about his appearance, dress decently, maintain his dignity, and enjoy what Allah has created for the purpose of clothing and adornment.

From the Islamic point of view, clothing has two purposes: to cover the body and to beautify the appearance. Allah Subhanahu wa Ta'ala counts His bestowal of clothing and adornment upon human beings as one of His favors to mankind: **O children of Adam! Verily, We have bestowed upon you clothing to cover your shame as well as to be an adornment to you....** (7:26) Whoever neglects either of these two aspects, covering or adornment, has deviated from the way of Islam toward the path of Satan. Accordingly, Allah warns people concerning both nakedness and neglect of good appearance, as these are snares of Satan, in the following verses: **O children of Adam! Do not let Satan seduce in the same manner as he expelled your parents (Adam and Eve) from the Garden, stripping them of their raiment in order to expose their shame....** (7:27)

O children of Adam! Wear your beautiful apparel at

every place of worship, and eat and drink, but do not be wasteful.... (7:31)

Islam has made it obligatory on Muslims to cover their private parts, which everyone naturally feels a sense of shame at exposing in order that they may be distinguished from the naked animals; in fact, it instructs them to avoid uncovering these parts of their bodies even when they are alone so that they may attain perfection in morals and religion.

Bahaz ibn Hakim, on the authority of his grandfather, reported the latter as saying: **I asked, 'O Messenger of Allah! What should we conceal and what can we show of our private parts?' He replied, 'Let no one see them except your wife or your bondwoman.' I then asked, 'What if some people live together (e.g., during travel, or camping)?' He replied, 'If you can manage it, try not to let anyone see them ' I then said, 'And what if no one is present (meaning if one is alone)?' He said, 'Allah Tabarak wa Ta'ala is most deserving of your modesty.'** (Reported by Ahmad, Abu Daoud, al-Tirmidhi, and Ibn Majah).



Cleanliness and Beautification Are Characteristics of Islam

Before directing its attention to the questions of adornment and good appearance, Islam addressed itself in considerable depth to the question of cleanliness, for cleanliness is the essence of good appearance and the beauty of every adornment.

It is reported that the Prophet (peace be on him) said: **"Cleanse yourself, for Islam is cleanliness."** (Reported by Ibn Hayyan.) **"Cleanliness invites toward faith, and faith leads its possessor to the Garden.** (Reported by al-Tabarani)." The Prophet (peace be on him) placed a great emphasis on keeping the body, clothing, houses, and streets clean, and he laid special stress on cleaning the teeth, hands, and hair. This emphasis on cleanliness is not to be wondered at in a religion which makes cleanliness the key to its principle form of worship, *salat,* for the Muslim's *salat is* not acceptable unless his body, clothing, and the place where he performs his *salat* are all clean. In addition to this requirement' there are the obligatory types of cleansing, either of the entire body in the form of *ghusl* (total

washing), or of those parts of the body which are exposed to dirt, in the form of *wudu* (ablution for *salat).*

The desert environment of Arabia and the nomadic life of its people were not very conducive to cleanliness and refinement, and most of them neglected these aspects. The Prophet (peace be on him), with his lively instruction and to-the-point admonition, gradually led them out of their uncouth habits and taught them refinement and civil manners. Once a man approached the Prophet (peace be on him) with his hair and beard disheveled. The Prophet (peace be on him) made some gestures as if asking the man to comb his hair. He did so, and when he returned the Prophet (peace be on him) said to him, **"Is not this better than that one should come with disheveled hair, looking like a devil?"** (Reported by Malik in *Al-Muwatta.*) On another occasion the Prophet (peace be on him) saw a man with un kept hair and remarked, **"Does he have nothing with which to comb his hair?"** (Reported by Abu Daoud.) Upon seeing another man with dirty clothes he remarked, **"Cannot he find anything with which to wash his clothes?"** (Reported by Abu Daoud.)

A man came to the Prophet (peace be on him) wearing cheap-looking garments. "Do you have property?" the Prophet (peace be on him) asked him. "Yes," the man

replied. "What kind of property?" asked the Prophet (peace be on him). "Allah has given me all kinds of wealth," he said. The Prophet (peace be on him) then said to him, "Since Allah has given you wealth, let Him see the effects of His favor and bounty upon you." (Reported by al-Nisai).

The Prophet insisted that people come to general gatherings, such as the Friday and the 'Eid prayers, nicely dressed and well-groomed. He said, **If you can afford it, it is befitting that you wear garments other than your working clothes to Friday prayer.** (Reported by Abu Daoud).



Why Gold and Silk are Permitted to Women

Woman has been exempted from this prohibition out of consideration for her feminine nature, as the love of jewelry and ornaments is quite natural and becoming for a woman. However, she is not to use her adornments to attract men and arouse their sexual desires. According to a *hadith*, **When a woman puts on perfume and goes among people so that its scent reaches them, she is an adulteress, and any eye which is attracted to her is that of an adulterer.** (Reported by al-Nisai, and also by Ibn Khazimah and Ibn Hayyan in their respective *Sahih's.*) And Allah Ta'ala warns women...**that they should not stamp their feet in order to make apparent what is hidden of their adornment....** (24:31).



The Dress of the Muslim Woman

Islam makes it *haram* for women to wear clothes which fail to cover the body and which are transparent, revealing what is underneath. It is likewise *haram* to wear tightly fitting clothes which delineate the parts of the body, especially those parts which are sexually attractive. Abu Hurairah narrated that the Messenger, of Allah (peace be on him) said, I will not be a witness for two types of people who are destined for the Fire: people with whips, like the tails of cows, who beat the people (i.e., tyrannical rulers who are the enemies of their own people), and women who, although clothed, are yet naked, seducing and being seduced, their hair styled like the tilted humps of camels. These will not enter the Garden nor will its fragrance even reach them, although its fragrance reaches a very great distance. (Reported by Muslim).

The Prophet (peace be on him) described such women as being clothed, yet naked, since their clothing, being transparent and fine, does not do the job of canceling the body but is rather intended to reveal it; such is the dress of the women of our time. The Prophet (peace be on him)

likened their hair-style to the hump of a special breed of camel *(bakht)* which has very large humps, because they put up their hair in a beehive shape from the middle of their heads. It is as if the Prophet (peace be on him) were looking beyond the centuries to the present age, when dressing the hair of women and styling it in variety of shapes has become a profession dominated by men who charge top prices for their work. And this is not all. Many women, not satisfied with what Allah gave them in the way of natural hair, buy wigs made of artificial hair to add to their own in order to increase its body, beauty, and luster, imagining that this renders them better looking and more sexually attractive.

The astonishing thing about this *hadith is* the connection of political oppression with moral laxity. This connection is borne out by facts, since it is the way of rulers to keep people preoccupied with their personal desires and lusts so that they have no time to think about public affairs.



Concerning Woman's Imitating Man and Vice Versa

The Prophet (peace be on him) declared that a woman should not wear a man's clothing nor a man a woman's. He cursed men who imitate women and women who imitate men. (Reported by al-Bukhari and others.) Aspects of such imitation include the manner of speaking, walking, dressing, moving and so on.

The evil of such conduct, which affects both the life of the individual and of society, is that it constitutes a rebellion against the natural ordering of things. According to this natural order, there are men and there are women, and each of the two sexes has its own distinctive characteristics. However, if men become effeminate and women masculinized, this natural order will be reversed and will disintegrate.

Among those who are cursed by Allah and His angels, both in this world and in the Hereafter, the Prophet (peace be on him) has mentioned the man whom Allah has made a male but who becomes effeminate by imitating women, and a woman whom Allah has made a female but who

becomes masculinized by imitating men. (Reported by al-Tabarani).

For this reason the Prophet (peace be on him) forbade men to wear fabric decorated with large, loud, or bold designs. In his *Sahih,* Muslim reported 'All as saying, **The Messenger of Allah (peace be on him) forbade me the wearing of a gold ring, a silken garment, and clothing with bold designs.**

Muslim also reports a *hadith* from Ibn 'Umar, who said, "The Messenger of Allah (peace be on him) saw me wearing two garments having bold designs, and he said, **"This is what unbelievers wear. Do not wear such things."**



Dressing for the Sake of Ostentation and Pride

The general rule for the enjoyment of the good things of life, such as food, drink, and clothing, is that their use should be without extravagance or pride.

Extravagance consists of exceeding the limits of what is beneficial in the use of the *halal,* while pride is something related to the intention and the heart rather than to what is apparent. Pride is the intention to look superior and above others, and **Allah does not love any proud boaster.** (57:23) The Prophet (peace be on him) said: **"On the Day of Resurrection, Allah will not look at the person who trails his robe behind him out of pride."** (Agreed upon by Bukhari and Muslim).

In order to avoid even the suspicion of pride, the Prophet (peace be on him) forbade Muslims to wear garments of "fame" that is, clothes which are worn in order to impress others and which generate competition in vain and idle pursuits. According to a *hadith,* **On the Day of Resurrection, Allah will clothe the one who wears garments of fame with the garments of humiliation.** (Reported by Ahmad, Abu Daoud, al-Nisai, and Ibn Majah).

A man asked Ibn 'Umar, "What kind of clothes shall I wear?" Ibn 'Umar replied, "Such as would neither invite the scorn of the weak-minded (because of their being cheap and ugly) nor the blame of the wise (because of their being immoderately expensive)." (Reported by al-Tabarani).



Going to Extremes in Beautification by Changing What Allah Created

Islam denounces such excesses in beautifying oneself as require altering one's physical features as Allah created them. The Qur'an considers such alterations as inspired by Satan, who...**will command them (his devotees) to change what Allah has created...** (4:119).



The Prohibition of Tattooing, Cutting the Teeth, and Undergoing Surgery for Beautification

Among such excesses are tattooing and shortening the teeth. (A beautification practice of the pre-IslaArabs. (Trans.)) **The Messenger of Allah (peace been him) cursed the tattooed and the one who is tattooed, the shortened of teeth and the one whose teeth are shortened.** (Reported by Muslim).

As far as tattooing is concerned, it permanently disfigures the face and other parts of the body with blue pigment and repulsive designs. Some Arabs, especially women, were in the habit of tattooing large portions of their bodies, while people of certain religious sects tattooed pictures of their deities or religious rituals on their hands and chests. To all these abominations is added the pain and agony which the person being tattooed must undergo from the pricking of the needles. Because all of this, both the tattooed and the one who is tattooed have been cursed.

As for cutting or shortening the teeth, the Prophet (peace be on him) cursed both the men and the women who do it

and the women who request it. If a man does it, he merits an even greater curse. Similarly, the Prophet (peace be on him) prohibited widening the spaces between the teeth, and he cursed...**Women who widen the gaps between their own or others' teeth for the sake of beauty, changing what Allah has created.**

Now, Allah obviously created some women with gaps between their teeth and others without. Some women who have no such gaps desire to create them artificially, either by filing or by cutting away parts of the adjoining teeth. Islam considers this a form of deception and excessive involvement with personal beauty, both of which it discourages.

From these *ahadith* of the Prophet (peace be on him), we also know the ruling of the Islamic *Shari'ah* concerning plastic surgery. Surgeries for beautification are in vogue today as the result of the materialistic outlook of Western civilization, a civilization stressing the body and its desires. Men and women spend hundreds and thousands of dollars to reshape their noses or breasts, or whatever they consider misshapen. This behavior most certainly belongs in the category of excessive beautification, unnecessarily changing what Allah has created, and it merits the curse of Allah and His Prophet (peace be on him). It likewise

involves torture, pain, and waste of money merely for the sake of one's appearance; it is, moreover, an expression of an individual's preoccupation with form rather than substance, with body rather than with spirit. It may happen that a person has an unusual physical defect which attracts the attention of others to the point of inflicting physical and psychological pain every time he meets people. In this case, he may treat the defect and thus alleviate the embarrassment which made his life miserable. Allah the Most Merciful has imposed no hardship on us in religion.... (Al Bahee al-Khooly, *Al Mar'ah Bain al-Bait wal-Mujtama'*, 2nd edition, p. 105.)

This statement is perhaps supported by the *hadith* concerning widening the gap between the teeth for the sake of beautification, for what is disapproved here is doing this merely for the sake of achieving good looks and artificial beauty. However, if it is needed to eliminate pain or distress, there is nothing wrong with it; but Allah knows best.



Plucking the Eyebrows

Among the extremes of beautification prohibited by Islam is *al-names,* which denotes removing the hair of the eyebrows by plucking in order to thin or shape them. The Prophet (peace be on him) cursed both the women who do the plucking and those who seek to have it done. (Narrated by Abu Daoud on good authority). This practice is particularly frowned upon because it is customarily done by prostitutes.

According to some Hanbali scholars, if the husband approves it, the removal of facial hair (other than that of the eyebrows) and the use of powder, creams, and other beauty aids are permitted to women, as this is part of feminine adornment. Al-Nawawi is somewhat more strict, considering the removal of facial hair to be *al-nams* and hence forbidden. In contrast to his opinion, we may, however, mention Abu Daud's statement in his *Sunan* that *"al-names is* plucking the eyebrows in order to thin them," from which we may conclude that *al-names* does not include the removal of facial hair.

Al-Tabari reports a narrative concerning the wife of

Abu Ishaq, who loved to beautify herself. Once she visited 'Aisha and asked, "What if a woman removes the hair from her forehead to please her husband?" 'Aisha replied, "Remove what is harmful from yourselves whenever possible."(*Fath al-Bari,* under the explanation of the *hadith* by Ibn Mas'ood in the chapter entitled "Pluckers of Eyebrows," in the book *Clothing*).



Wigs and Hairpieces

In the category of female adornments, the addition of any other hair, real or artificial, to one's own hair—that is, the wearing of wigs and hairpieces is also prohibited.

It is reported by al-Bukhari on the authority of 'Aisha, her sister Asma, Ibn Mas'ood, Ibn 'Umar, and Abu Hurairah that **"The Messenger of Allah (peace be on him) cursed *al-wasilah* and *al-mustawsilah,"*** *al-mustawsilah," wasilah denoting a woman whose profession is making wigs and hairpieces' and mustawsilah a woman who uses them.*

Men are prohibited such things to an even greater degree, whether they are a wasil (coiffeur or hairdresser) or a mustawsil, like today's effeminate, long-haired young men of the "hippie" mould.

The Prophet (peace be on him) was very strict in combating such deceptions, so much so that if a woman lost her hair due to some illness, he did not permit her to add other hair to that on her head, even if she were soon to be married. Al-Bukhari reports 'Aisha's narrative concerning a girl of the Ansar who was married and subsequently fell ill, losing her hair. Some people wanted to add other hair to her own, but when they asked the

Prophet (peace be on him) about this he replied, ***Allah has cursed the wasilah and the mustawsilah*** *(Reported by al-Bukhari, in his book Clothing, in the chapter entitled "Adding to the Hair").*

Al-Bukhari also reports Asma's narrative concerning a woman who said to the Prophet (peace be on him), "O Messenger of Allah, since my daughter has had measles, her hair has fallen out, and I am about to give her in marriage. Shall I add some strands of hair to her hair?" and the Prophet (peace be on him) replied, ***"Allah has cursed the wasilah and the mustawsilah.*** *(Reported by al-Bukhari.)* **"**

Sa'id ibn al-Musayab narrated that Mu'awiyah delivered a public address during his last visit to Madinah. In the course of it he took out a strand of hair, saying, "I have not seen anyone using this besides the Jews. Indeed, the Prophet (peace be on him), referring to the adding of hair to one's own hair, called it forgery." According to another report, he said to the people of Madinah, "Where are your scholars? I heard the Prophet (peace be on him) prohibiting the use of this and saying, ***'The Children of Israel were destroyed when their women started using this.'*** *"*

The Prophet's terming the use of false hair "a forgery" indicates the reason for its prohibition. It is, in fact, fraud, falsification, and deception, and Islam condemns deception and

dissociates itself from those who practice it either by material or psychological means, for **"The one who deceives us is not oi us."** *(Reported by a number of sahabah (Companions of the Prophet).*

Khattabi said, Harsh punishments are promised (in the Hereafter for such practices because they involve deception and fraud. If any of these is allowed, the door will be open for other types of forgeries. Moreover, this involves the alteration of God-given features, as mentioned in the hadith of Ibn Mas'ood concerning 'The alterers of Allah's creation. (Fath al-Bari, in the chapter entitled "Adding to the Hair").

What is prohibited in these ahadith is the addition of other hair whether natural or artificial, to one's own, as this is a form of deceit and fraud. What is not included in this prohibition is the use of material other than hair, such as thread or cloth, which can be interwoven with natural hair. On the authority of Sa'id ibn Jubair, we have the saying of the Prophet (peace be on him): **There is nothing wrong with tawamil,** *(Mentioned in Fath al-Bari on the authority of Abu Daoud.) meaning the use of wool or silk to make braids. Imam Ahmad bin Hanbal haalso commented on its permissibility. (Fath al-Bari).*



Khulwah

Islam prohibits *khulwah* (Privacy *or khulwah* denotes a man and woman's being alone together in a place in which there is no fear of intrusion by anyone else, so that an opportunity exists for sexual intimacy such as touching, kissing, embracing or even for intercourse.) between a man and a woman who are outside the degree of a *mahrem* relationship. (*Mahrem* denotes a relationship either by marriage or by close blood ties of such degree that marriage is permanently prohibited. With reference *to* a woman, a *mahrem* is either her husband or any male relative with whom marriage is permanently forbidden, such as her father, grandfather, son, brother, uncle or nephew. For the purposes of this discussion, all other relationships will be referred *to* as "non-mahrem." (Trans.)) The reason for this is not a lack of trust in one or both of them; it is rather to protect them from -wrong thoughts and sexual feelings which naturally arise within a man and a woman when they are alone together without the fear of intrusion by a third person. The Prophet (peace be on him) said: **Whoever believes in Allah and the Last Day must**

never be in privacy with woman without there being a *mahrem (of* hers) with her, for otherwise Satan will be the third person (with them). (Reported by Ahmad on the authority of 'Amir ibn Rabi'ah).

Allah Ta'ala tells the Companions of the Prophet (peace be on him),...**And when you ask them (the Prophet's wives) for anything, ask them from behind a curtain; that is purer for your hearts and for their hearts....** (33:35)

In an explanation of this verse, Imam al-Qurtabi says, "This means such thoughts as occur to men regarding women and to women regarding men. This will remove any possibility of suspicion and accusation, and will protect (their) honor. This command implies that no one should trust himself to be in privacy with a non-mahrem woman; the avoidance of such situations is better for one's purity of heart, strength of soul, and perfection of chastity." (*Tafsir* of al-Qurtabi, vol. 14, p. 228).

The Prophet (peace be on him) particularly warned women concerning *khulwah* with male-in-laws such as the husband's brother or cousin, since people are quite negligent in this regard, sometimes with disastrous consequences. It is obvious that a relative has easier access than a stranger to a woman's quarters, something concerning which no one would question him. The same is

true of the wife's non-mahrem relatives, and it is prohibited for any of them to be in *khulwah* with her. The Prophet (peace be on him) said: **'Beware of entering where women are.' A man from the Ansar asked, 'O Messenger of Allah, what about the in-law?' He replied, 'The in-law** (Al-Nawawi explains, "The in-law here means a relative of the husband other than his father and sons (who are *mahrem* to his wife), such as his brother, nephew, and cousins, etc., with whom marriage would be permissible for her, if she were *to* be divorced or widowed." Al-Mazari is of the opinion that it includes the husband's father as well. See *Fath al-Bari,* vol. 11, p. 344.) **is death.'**(Reported by al-Bukhari and Muslim).

He meant that there are inherent dangers and even destruction in such privacy: religion is destroyed if they commit sin; the wife is ruined if her husband divorces her out of jealousy; and social relationships are torn apart if relatives become suspicious of each other.

The danger lies not merely in the possibility of sexual temptation. Itis even greater in relation to the possibility gossip about what is private and personal between the husband and wife by those who cannot keep secrets to themselves and relish talking about others; such talk has

ruined many a marriage and destroyed many a home. In explaining the meaning of "The in-law is death," Ibn al-Atheer says, "It is an Arabic figure of speech like, 'The lion is death' or 'The king is fire,' which means that meeting a lion is similar to facing death and a confrontation with a king is like being in the fire. Thus privacy between an in-law and a woman is far more dangerous than in the case of a stranger because he might persuade her to do things against her husband's wishes, such as asking him for things he cannot afford, nagging him, and the like".



Looking With Desire at the Opposite Sex is prohibited in Islam

What Islam prohibits in the sphere of sex includes looking at a member of the opposite sex with desire; for the eye is the key to the feelings, and the look is a messenger of desire, carrying the message of fornication or adultery. A poet of ancient times has said,

"All affairs begin with the sight; The raging fire a spark can ignite," while a contemporary poet declares,

"A look, then a smile, then a nod of the head, Then a talk, then a promise, then the warmth of a bed."

This is why Allah Subhanahu wa Ta'ala has commanded the believing men and the believing women alike to lower their gaze together with His command to guard their sexual parts: **Tell the believing men that they should lower their gazes and guard their sexual organs; that is purer for them. Indeed, Allah is well-acquainted with what they do. And tell the believing women that they should lower their gazes and guard their sexual organs, and not display their adornment, except that which is apparent of it; and that they should draw their head-**

coverings over their bosoms, and not display their adornment except to their husbands or their fathers or their husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or their sisters' sons, or their women, or those whom their right hands possess, or male servants who lack sexual desire, or children who are not aware of women's nakedness; and that they should not strike their feet in order to make known what they hide of their adornment.... (24:30-31)

Several divine injunctions are contained in these two verses. Two of them pertain to both men and women, namely, the lowering of the gaze and the guarding of the sexual organs, while the rest are addressed exclusively to women.

A difference is to be noted here between the expressions, "lower their gazes" and "guard their sexual organs," signifying that while the sexual organs must be totally guarded without any leeway, the lowering of the gaze is only partial, because necessity and the general interest of the people require that some looking at members of the opposite sex be allowed.

"Lowering the gazes" does not mean that in the presence of the Opposite sex the eyes should be shut or that the head should be bowed toward the ground, since this

would be impossible; in another place the Qur'an says, **"Lower thy voice"** (31:19), which does not mean sealing the lips. Here "lowering of the gazes" means to avert one's gaze from the faces of the passers-by and not to caress the attractive features of the members of the opposite sex with one's eyes. The Prophet (peace be on him) told 'All ibn Abu Talib, **"Ali, do not let a second look follow the first. The first look is allowed to you but not the second."**(Reported by Ahmad, Abu Daoud, and al-Tirmidhi).

The Prophet (peace be on him) considered hungry and lustful looks at a person of the opposite sex as "the *zina* of the eye," according to his saying, **"The eyes also commit *zina*, and their *zina is* the lustful look."** (Reported by al-Bukhari and others).

He termed the lustful look *zina* because it gives sexual pleasure and gratification in an unlawful way. This is also what Jesus (peace be on him) is reported to have said in the Gospel of Matthew: You have heard that it was said, 'You shall not commit adultery'. But I say to you that everyone who so much as looks at woman with evil desire for her has already committed adultery with her in his heart. (Matt. 5:2728)

Indeed, such hungry and lustful looks are not merely a

danger to chastity but they also result in agitation of the mind and disturbed thoughts. The poet says,

If you let your looks go a-wandering, Many charming sights will make your heart pine.

The one you see cannot belong to you altogether, Nor will your heart remain content with the little you saw.



The Prohibition of Looking at the 'Awrah of Others

Looking at the *'awrah* (*Awrah (lit.,* that which is to he hidden) denotes those parts of the body which Islam requires to be covered in front of others whether of the same or the opposite sex. (Trans.)) of another person must be avoided. The Prophet (peace be on him) forbade that any person should look at the *'awrah* of another, whether of the same or the opposite sex, and whether with or without desire, saying, **A man should not look at the *'awrah* of another man, nor a woman of a woman, nor should a man go under one cloth with another man, nor a woman with another woman.** (Reported by Muslim, Abu Daoud, and al-Tirmidhi. Scholars have inferred from this that two men, or two women, should not lie under the same covering so that parts of their bodies touch)

The *'awrah* of a man referred to in this *hadith* is from his navel to his knee, although some scholars, such as Ibn Hazm and some Maliki jurists, do not include the knee. With respect to a man who is not her *mahrem,* a woman's *'awrah* is her entire body excepting only her face and

hands, while with respect to a *mahrem* such as her father or brother it is different. This we will discuss later.

What it is *haram* to look at is also of course *haram* to touch with the hands or with any other parts of the body.

What we have said concerning the prohibition of looking at or touching the parts of the body which must be covered becomes void in case of need or necessity such as first aid or medical treatment. At the same time, what we have said about the permissibility of looking becomes void in case of lust, as the ways leading to sin must be blocked.



What May Be Seen of The Man or Woman

It is clear from the above discussion that a woman may look at a man's body, apart from his *'awrah,* which is from the navel to the knee, provided that her looking is free of lust and that no temptation is feared. The Prophet (peace on him) let 'Aishah watch the Abyssinians while they were engaging in spear play in the t courtyard of the Prophet's mosque; she watched their performance until she had enough and retired. (Reported by al-Bukhari and Muslim.)

Similarly, a man is permitted to look at a woman's face and hands, since they are not part of her *'awrah,* provided that the looking is without lust and that no temptation is feared. 'Aishah narrated that her sister Asma once came to the Prophet (peace be on him) clad in transparent clothes which revealed her body. The Prophet (peace be on him) averted his gaze and told her, **'Asma, when a woman begins to menstruate, nothing should be seen of her except this and this,' and he pointed to his face and hands.** (Reported by Abu Daoud).

This *hadith* is classified as weak, but there are other sound *ahadith* which support the thesis that only the face and hands may be seen if they can be viewed without temptation.

In summary, the innocent look at what is other than the *'awrah* of a man or a woman is permissible as long as it does not become an intent look or is repeated with perhaps a taint of pleasure and lust. It is the reasonableness of the Islamic *Shari'ah* that a glance which accidentally falls on something which it is not permissible to see is forgiven. Jarir ibn 'Abdullah narrated, "I asked the Messenger of Allah (peace be on him) about the unexpected glance. He replied, **'Avert your eyes,'** meaning, do not look back deliberately." (Reported by Ahmad, Abu Daoud, Muslim, and al-Tirmidhi).



The Display of Women's Adornment: What Is and What Is Not

Thus far we have discussed the subject of the lowering of the gaze, which is commanded for both men and women in the two verses cited. These verses also contain other divine instructions. Says Allah Subhanahu wa Ta'ala: **That they should...not display their adornment, except that which is apparent of it.** (24:31)

The adornment of women includes both natural features such as the face, hair, and other attractive parts of the body, and artificial enhancement of beauty, such as the dress, ornaments, make-up, and the like. In this noble *ayah* Allah Ta'ala commands women not to show their adornment "except that which is apparent of it".

There is some difference of opinion among scholars concerning the extent of this exception. Does it mean what is exposed by necessity and without intention, for example, if the wind exposes some part? Or does it mean what is customarily, or instinctively, or by its very nature exposed?

The majority of the early Muslim jurists accept the latter

meaning. Ibn 'Abbas interprets "except what is apparent of it" to mean *kohl* and a ring, and Anas has said something similar; the permissibility of showing the face and hands is implicit in the permissibility of showing *kohl* and a ring. Sa'id ibn Jubayr, 'Ata and al-Awzai have stated explicitly that the showing of the face and hands is permissible. 'Aishah, Qatadah, and others have added bracelets to what may be shown of the adornments; this interpretation implies that a part of the arm may also be shown. Various scholars have allowed the exposure of the lower part of the arm up to a length varying between about four inches to one-half of the arm.

On the other hand, others such as 'Abdullah ibn Mas'ud, have restricted the application of "what is apparent" to what necessarily appears, such as the outer garment *(abaya, jilbab, chaddor, burqa,* and the like). My own preference lies with that group of the Companions and their immediate followers (This is the preferred opinion of al-Tabari, al-Qurtabi, al-Zamakhshari, al-Razi, and others from among the interpreters of the Qur'an, one may refer to their explanations of this verse of *Surah al-Nun*) who include the face, the hands, and their ordinary adornments, such as *kohl* and a ring in the application of the Qur'anic phrase, "except that which is apparent of it."

This permissibility, however, excludes such cosmetics which women today use for their cheeks, lips and nails. We consider these cosmetics to be excessive, and they must not be used except within a woman's own home when non-mahrem men are present. The aim of women in using these cosmetics when going out of the house is obviously to attract the attention of men, which is haram. At the same time, however, the interpretation of "what is apparent" as being the outer garment or covering is not acceptable, for this is not something which can possibly be concealed so that an exemption must be made; similarly, what the wind blows cannot be controlled, whether an exemption is made or not. What strikes the mind is that the purpose of the exemption was to provide some concession for the believing woman by permitting her to show something which it is possible to conceal. Reason would indicate that it is the face and hands which are exempted from covering.

Assuredly a woman is permitted to show her face and hands because covering them would be a hardship on her, especially if she must go out on some lawful business. For example, a widow may have to work to support her children, or a woman who is not well-off may have to help her husband in his work; had covering the face and hands been made obligatory, it would have occasioned such

women hardship and distress. Al-Qurtabi says,

It seems probable that, since the face and hands are customarily uncovered, and it is, moreover, required that they be uncovered during acts of worship such as salat and hajj, the exemption (referred to in the verses of Surah *al-Nur)* pertains to them. This conclusion is supported by what Abu Daoud has transmitted on the authority of 'Aishah. She said that 'Asma, the daughter of Abu Bakr, once came to the Prophet (peace be on him) wearing transparent clothes. The Prophet (peace be on him) turned his face away from her and told her, 'Asma, when a woman begins to menstruate, nothing should be seen of her except this and this,' and he pointed to his face and hands.

In addition to this, we may infer from Allah's words, "Tell the believing men that they should lower their gazes," that the faces of the women of the Prophet's time were not veiled. Had the entire body including the face been covered, it would have made no sense to command them to lower their gaze, since there would have been nothing to be seen.

In spite of all this, however, because of the widespread immorality and laxity in obeying the Islamic injunctions in our time, the best thing for the Muslim woman is to

conceal all her adornments including her face if she can. Obviously, more caution in this regard is necessary for a woman who is beautiful. Allah Ta'ala also says,...**That they should draw their head-coverings over their bosoms....** (24:31)

It is obligatory for the Muslim woman to cover her head, breasts, and neck completely so that nothing of them can be seen by onlookers. In addition, Allah Ta'ala says,...**And not display their adornment except to their husbands or their fathers....** (24:31)

This injunction prohibits women to show their concealed adornments, such as the ears, hair, neck, breasts, or ankles, to men who are outside the *mahrem* relationship, before whom they are permitted to expose only the face and hands (of "that which is apparent").

Twelve categories of persons are exempted from this prohibition:

1. "Their husbands:" The husband and wife can see whatever they please of each other. A *hadith* states **"Guard your nakedness ('awrah) except in front of your wife."**

2. "Their fathers," including the grandfathers from both mother's and father's sides as well.

3. "Their husbands' fathers," for these are regarded as fathers to women.

4. "Their sons," as likewise the grandsons from both sons and daughters.

5. "Their husbands' sons (stepsons)," a necessity for normal interaction, since the woman is regarded as their mother.

6. "Their brothers," including half - and step-brothers.

7. "Their brothers' sons," since marriage is permanently prohibited between a man and his paternal aunt.

8. "Their sisters' sons," since marriage is permanently prohibited between a man and his maternal aunt.

9. "Their women," Meaning female relatives and sisters-in-faith, that is, other Muslim women. As for non-Muslim women, they are not allowed to see the Muslim woman's adornments other than what is allowed for non-mahrem men, and the correctness of this opinion is verified.

10. "Those whom their right hands possess," refers to bondservants, because in Islam they are considered as members of the family. Some scholars restrict this permission to female bond-servants only.

11. "Male servants who lack sexual desire," refers to hired hands or household servants who, because of some physical or mental condition, are devoid of sexual desire. This is applicable only under the following two conditions: that they are the servants of those into whose houses they are given entry and that they lack sexual desire.

12. "Children who are not aware of women's nakedness." These are small children whose consciousness of sex is not yet developed. But if evidence of the sexual urge is noted among them, a woman should treat them like non-*mahrem* men even though they may not have reached puberty.

This verse does not mention maternal and paternal uncles because they customarily occupy the same status as the father. A *hadith* states, **"The man's uncle is like his father."** (Reported by Muslim).



Women's 'Awrah

Whatever of the woman's body is not allowed to be shown constitutes her 'awrah. It must be covered, for exposing it is *haram.*

Consequently, with respect to non-mahrem men and non-Muslim women, a woman's 'awrah is her entire body with the exception of her face and hands, accordingto the interpretation we have preferred. We agree with al-Razi's argument that Islam has permitted her to expose those parts of the body, the face and hands, which need to be exposed in order to carry out daily busiand for giving and taking; it has commanded her to cover what it is not necessary to expose, and has forgiven her accidental, inadvertent exposures or such exposures as are required by necessity. All this is in accordance with the flexibility of Islam. Says al-Razi, "Since the showing of the face and hands is necessary, the jurists had no choice but to agree that they are not *'awrah,* and since the showing of the feet is not necessary, they have differed concerning whether or not they are *'awrah.'' (Tafsir 'awrah.'' (Tafsir* of Fakhr al-Deen al-Razi, vol. 20, pp. 205-206).

With respect to the above-mentioned twelve categories of *mahrem* relatives, a woman is permitted to expose her hair, ears, neck, upper part of the chest, arms, and legs. Other parts of her body, such as the back, abdomen, thighs and two private parts, are not to be exposed before anyone, man or woman, excepting her husband.

The above interpretation of the *ayah is* closer to its intent than that of some other scholars who say that, with respect to her *muharramah* (Plural of *mahrem.* (Trans.)) and other Muslim women, the woman's *'awrah is* the area between her navel and knee. Rather, the intent of the *ayah* seems to support the opinion of some scholars who say that with respect to her *muharramah* the woman's *'awrah is* that part which is not exposed while she is doing her housework; that is, whatever is exposed during the course of her daily chores may be seen by men who are her *muharramah.*

That is why Allah Subhanahu wa Ta'ala commands the believing women to cover themselves with a loose over-garment whenever they go out, for in this way they may be distinguished from non-believing and loose women. Allah Ta'ala commanded His Prophet (peace be on him) to convey to the whole *ummah* of Islam this divine message:

O Prophet! Tell thy wives and daughters and the believing women that they should put on their outer garments *(jalabeebihinna);* *(That is, whenever they are outside the home or inside it when non-mahrem men are present. (Trans.))* ***that is most convenient in order that they may be recognized (as Muslims) and not be molested....*** *(33:59)*

During the period of jahiliyyah some women used to go out with the attractive parts of their bodies, such as the neck, upper part of the breast and hair, exposed, and the loafers and lechers would follow them about. Accordingly, this noble ayah came down, commanding the believing woman to cover herself with her garment so that no provocative part of her body would be visible, because her appearance would make it clear to everyone that she is a chaste, believing woman, no lecher or hypocrite would dare to molest her.

It is clear from this verse that the reason for this injunction is not the fear of women's misbehavior or mistrust of them, as some people claim, but the danger to them from lecherous and evil men; for the woman who decks herself out, walks seductively, or talks invitingly always attracts men who lust after her. This verifies the Qur'anic verse,... ***Then do not be too pleasant of speech, lest one in whose heart there is a disease should feel desire (for you)....*** *(33:32)*

Accordingly, Islam insists that the Muslim woman cover, and so protect herself; no concession is made in this except to reduce it somewhat for old women. Says Allah Ta'ala: **And the elderly among women who are past (the prospect) of marriage—there is no blame on them if they lay aside their (outer) garments without displaying their adornment; but it is better for them to be modest. And Allah is Hearing, Knowing.** (24:60)

By "the elderly among women" is meant such post-menopausal women as have no desire for marriage or sex, and to whom men are not attracted. Allah has made this concession for them so that they can put aside their covering garments, such as the chaddor, abaya, burqa, jilbab, and the like. However, the Qur'an makes the condition that this should not be for the purpose of displaying the adornment but only for ease and comfort. Despite this concession, it is preferable and better for them to be more perfect in their dignity and far removed from any suspicion:* **"but it is better for them to be modest."** *(24:60)*



The Prohibition of the Display of Women's Attractions

The morals and manners of the Muslim woman are quite different from those of non-Muslim women and the women of the time of *jahiliyyah.* The Muslim woman is chaste, dignified, self-respecting, and modest, while the woman who is ignorant of the divine guidance may be vain, showy and anxious to display her attractions. Such display includes exposing the attractive parts of the body, walking or talking in a seductive manner, displaying her ornament", wearing revealing and sexy clothes, and the like.

The variety of ways in which women display their attractions is no secret to people, ancient or modern. In commenting on the verse concerning the women of the Prophet's household, **And be in your houses, and do not make a display of yourselves in the manner of display of jahiliyyah....**, (33:33)

Mujahid remarks, "Women used to walk about among men Qatadah says, 'They used to walk in a seductive and sensuous manner;' while Maqatil says, 'The displaying of attractions means putting a cloth on the head without tying

it, and toying with the necklace, earrings, and other ornaments in a provocative fashion".

The ways in which women displayed themselves during the period of pre-Islamic *jahiliyyah* included mingling freely with men, walking seductively, and wearing a head-covering in a manner which exposed the ornaments and beauties of the head and neck. But during the present period of ignorance of the divine guidance the display of feminine attractions has gone to such vulgar extremes that the women of the pre-Islamic era appear in contrast to be models of chastity and dignity!



How a Muslim Woman Should Conduct Herself

The correct Islamic behavior required of Muslim women which keeps them from went only displaying their attractions is characterized by the following:

A. Lowering the gaze: Indeed, the most precious ornament of a woman is modesty, and the best expression of modesty is in the lowering of the gaze, as Allah Subhanahu wa Ta'ala says,...**And tell the believing women that they should lower their gazes....** (24:31)

B. Not intermingling with men in such way that their bodies come in contact or that men touch women, as happens so often today in movie "heaters, university classrooms, auditoriums, buses, streetcars, and the like. Ma'qal ibn Yasar narrated that the Messenger of Allah (peace be on him) said, **It is better for one of you to be pricked in the head with an iron pick than to touch a woman whom it is unlawful to touch** (Al-Mondhari says, "It (this *hadith) is* reported by al-Tabarani and al-Bayhaqi, and al-Tabarani's transmitters are authentic and sound).

C. Her clothing must conform to the standards laid down by the Islamic *Shari'ah,* which are as follows:

1- Her dress must cover her entire body with the exception of "that which is apparent," which, according to the most preferable interpretation, refers to the face and hands.

2- It must not be transparent, revealing what is underneath it. The Prophet (peace be on him) has informed us that, **Among the dwellers of hell are such women as are clothed yet naked, seduced and being seduced. These shall not enter the Garden, nor shall (even) its fragrance** reach them.

Here the meaning of "clothed yet naked" is that their light, thin, transparent garments do not conceal what is underneath. Once some women of Bani Tamim, who were clad in transparent clothes, came to see 'Aishah, and she remarked, "If you are Believers, these are not the clothes which befit believing women." On another occasion, when a bride wearing a sheer and transparent head-covering was brought into her presence, she commented, "A woman who dresses like this does not believe in Surah al-Nur." (Surah 24, which together with Surah 33 (al-Ahzab) contains many injunctions concerning purity and propriety, man-woman relations, and dress. (Trans).

D. Her dress must not be too tight so as to define the parts of her body, especially its curves, even though it may not be transparent. This describes many of the styles of clothing current in the sensuous, materialistic civilization of the Western world, whose fashion designers compete with one another in devising clothing for women which tantalizingly emphasizes the bust line, waist, and hips, etc., in order to elicit the lustful admiration of men. Women who wear such clothes likewise fall under the definition of "clothed yet naked," since such a dress is often more provocative than one which is transparent.

E. She must not wear clothes which are specifically for men, such as trousers in our time. The Prophet (peace be on him) cursed women who try to resemble men and men who resemble women, and prohibited women from wearing men's clothing and vice-versa.

F. In her choice of clothing she should not imitate non-Muslims, whether they are Jews, Christians, or pagans, for Islam disapproves of conformity to non-Islamic modes and desires its followers to develop their own distinctive characteristics in appearance, as well as in beliefs and attitudes. This is why Muslims have been asked to be different from non-Muslims in many aspects, and why the Prophet (peace be on him) has said, "Whoever imitates a people is one of them".

G. The Muslim woman walks and talks in a dignified and business-like manner, avoiding flirtatiousness in her facial expressions and movements. Flirting and seductive behavior are characteristics of wrong-minded women, not of Muslims. Allah Ta'ala says:...**Then do not be too pleasant of speech, lest one in whose heart there is a disease should feel desire (for you)....** (33:32)

H. She does not draw men's attention to her concealed adornment by the use of perfume or by jingling or toying with her ornaments or other such things. Allah says: **They should not strike their feet in order to make known what they hide of their adornment....** (24:31)

The women of the time of jahiliyyah used to stamp their feet when they passed by men so that the jingling of their ankle-bracelets might be heard. The Qur'an forbade this, both because it might tempt a lecherous man to pursue her and also because it demonstrates the evil intention of the woman in attempting to draw the attention of men to herself. Similar is the Islamic ruling concerning the use of fragrant perfumes, since here again the intention is to attract men by exciting their desire. A hadith states, The woman who perfumes herself and passes through a gathering is an adulteress. (Al-Mondhari says, "This is reported by Abu Daoud and al-Tirmidhi, who classifies it

as sound and good." It has also been reported by al-Nisai, Ibn Khazimah, and Ibn Hibban in the following words: "Any woman who perfumes herself and passes by a group of people so that her scent reaches them is an adulteress." Al-Hakim also reported this and said, "It has sound transmitters").

From all this we know that Islam does not require, as some people claim, that a woman should remain confined to her house until death takes her out to her grave. On the contrary, she may go out for salat, for her studies, and for her other lawful needs, both religious and secular, as was customary among the women of the families of the Companions and the women of later generations. Moreover, this early period of Islam is considered by all Muslims to be the best and most exemplary period in the history of Islam. Among the women of this time were those who took part in battles in the company of the Prophet himself (peace be on him), and after that under the caliphs and their commanders. The Messenger of Allah (peace be on him) told his wife Saudah, "Allah has permitted you to go out for your needs." (Reported by al-Bukhari in his book Marriage in the chapter entitled "Women May Go Out For Their Needs," on the authority of 'Aishah).

He also said, "If someone's wife asks his permission to go

to the mosque, he should not deny it to her." (Reported by al-Bukhari, on the authority of 'Umar).

On another occasion he said, "Do not prevent the bond-maids of Allah from (going to) Allah's mosques." (Reported by Muslim).

Some very strict scholars are of the opinion that a woman is not allowed to see any part of a man who is not her mahrem. They base their ruling on a hadith reported by al-Tirmidhi on the authority of Nabhan, the slave of Umm Salmah, that the Prophet (peace be on him) told Umm Salmah and Maymunah, his wives, to veil themselves when Ibn Umm Maktum entered. "But he is blind," they said. The Prophet (peace be on him) replied, "But are you blind, too? Do you not see him?"

However, researchers say that the manner in which this hadith has been transmitted renders it unsound. While the narrator here is Umm Salmah, the transmitter is her slave Nabhan, who had no concern with the incident nor any need to report it. Even if the hadith is sound, it simply shows that the Prophet (peace be on him) was very strict in respect to his wives because their exceptional status required greater modesty on their part; Abu Daoud and other great scholars have commented on this exceptional position of the wives of the Prophet (peace be on him). In

any case, the significance of the following well-established and sound hadith remains uncontested: The Prophet (peace be on him) instructed Fatimah bint Qais to spend the required period of confinement ('iddah) following the death of her husband at the house of Umm Sharik. But he later changed his mind, saying, My Companions gather in her house. Go and stay with Ibn Umm Maktum, since he is a blind man. If you uncover yourself he will not see you. (Tafsir of al-Qurtabi, vol. 11, p. 228).



A Woman's Serving Male Guests

A woman may serve her husband's guests in his presence as long as she adheres to the Islamic standards in her dress, movements, and speech. They will naturally see her and she will see them, and there is no harm in this as long as there is no danger of involvement on either side.

Al-Bukhari, Muslim, and others have reported Sahl ibn Sa'd al-Ansari as saying, Abu Usayd al-Sa'adi invited the Prophet (peace be on him) and his Companions to his wedding. The food was prepared and served by none other than his wife, Umm Usayd. She had soaked some dates in milk in a stone pot overnight. When the Prophet (peace be on him) had finished his meal, she mashed the dates and brought the drink to him.

Shaikh al-Islam Ibn Hajar commented that, "From this hadith we conclude that a woman is permitted to serve her husband and his male visitors, just as the husband is permitted to serve his wife. It is evident that her serving the visitors is allowed only if there is no fear of temptation and if she is properly dressed; if the wife is not properly dressed (as is the case with a majority of women in our time) her appearing in front of men is haram".

Can a Woman Do Household Duties in a State of Ritual Impurity?

First of all, we'd like to say that we are impressed by your question, which emanates from a thoughtful heart. May Allah Almighty help us all adhere to the principles of this true Religion, Islam, and enable us to be among the dwellers of Paradise in the Hereafter, Ameen.

It is haram for the person who is junub (in a state of impurity following sexual activity) to perform salah (ritual Prayer), perform Tawaf, stay in the mosque, recite or touch the Qur'an. Everything else is permissible.

However, there is nothing wrong with a person who is junub to cook, look after the house, take care of the children, or fulfill any other needs.

"There is no set time limit within which a woman who is junub has to do ghusl (purificatory bath). It has to do with the performance of Prayers and other acts of worship where taharah (purity) is required. There is no harm in delaying ghusl until the time for the next Prayer comes. But it is recommended for the Muslim to hasten to do ghusl so

that he or she will always be in a state of taharah, as is the sunnah, and because the angels do not come near a person who is junub. The Prophet (peace and blessings be upon him) said: "There are three things which the angels do not approach: the dead body of a kafir, a man who has perfumed himself with saffron [because this is frivolous and foolish behavior and an imitation of women (Fayd Al-Qadeer, 3/325)], and a person who is junub until he does ghusl" (Reported by Abu Dawud).

If a woman is busy and it is not easy for her to do ghusl from janabah (impurity) straight after intercourse, this does not affect her and she is not najis (impure). It is sufficient for her to do wudu' (ablution), to reduce the janabah and so that the angels will come near her.

The claim that some people make, that it is haram for a woman who is junub to touch things and to do certain things, is all innovated (bid`ah) and false ideas which have no basis in Islam. This false belief is based on false and fabricated hadiths that have been reported on this topic. Sheikh Ash-Shuqairi (may Allah have mercy on him) said: Among these false ideas is the notion that if a woman who is junub kneads dough, it becomes corrupt because of her janabah, and that the barakah (blessing) will vanish from

everything her hand touches. (As-Sunan wal-Mubtada`at, p. 31).

A similar question was submitted to the Standing Committee on Scientific Research and Fatwas. The text of their response is as follows:

Yes, it is permissible for a person—whether a man or a woman—who is junub to touch things such as clothes, plates, pots, and so on before doing ghusl because this person is not najis and does not make the things he or she touches najis. It was reported in an authentic hadith that Abu Hurayrah (may Allah be pleased with him) was with the Prophet (peace and blessings be upon him) one day; then he withdrew from him, then he came back. The Prophet (peace and blessings be upon him) said to him: "Where were you, Abu Hurayrah?" He said, "I was junub and I did not want to sit with you when I was not tahir (pure)." The Prophet (peace and blessings be upon him) said, "Subhan Allah, a Muslim does not become najis" (Reported by Al-Bukhari).

And Allah is the Source of strength. May Allah bless our Prophet Muhammad and his family and companions and grant them peace".

Do I Need to Make Wudu' after Ghusl ?

We should know that if one performs ghusl properly after post-sex impurity with the intention to remove the impurity, then his ghusl is sufficient and he does not need to make wudu' in order to perform Prayers. However, if one takes an ordinary shower or bath without the intention of making ghusl, and perhaps without washing all the parts of the body, then wudu' is necessary before praying.

"If, while taking a shower or bath, you washed/gargled your mouth and rinsed your nostrils then you need not to make a fresh wudu'. Your wudu' is already included in your shower or bathing if you had formulated the intention (niyyah) for the same.

If, however, you did not wash your mouth or rinse your nostrils while having your shower or bath, then you should make wudu'. The reason for this is that washing the mouth and rinsing the nostrils is part of wudu'. Therefore, in case of omitting the same, one should make wudu'. Likewise, one is advised to make wudu' if after having had a shower

or a bath he/she has intentionally touched the private parts."

Moreover, the late Sheikh Sayyed Sabiq (may Allah bless his soul) states the following in his well-known book, Fiqh As-Sunnah:

"If a person performed post-sex ghusl but did not make ablution, the ghusl will suffice. `A'ishah (may Allah be pleased with her) said, "The Messenger of Allah did not perform ablution after ghusl." Ibn `Umar (may Allah be pleased with him) said to a man who had told him that he performed ablution after ghusl, "You went too far." Says Abu Bakr Ibn Al-`Arabi, "There is no difference of opinion among the scholars that ablution falls under the category of ghusl.

If the intention was to remove sexual impurity, it also includes the minor impurities, as what sexual impurity prevents is greater than what the minor impurities prevent. The smaller one falls under the greater one, and the intention for the greater one suffices".



Intercourse Twice without Ghusl

"If a man has intercourse with his wife and wants to come back to her a second time, he should do wudu', because the Prophet (peace and blessings be upon him) said: "If any one of you has intercourse with his wife then wants to repeat it, let him do wudu' between the two (actions), for it is more energizing for the second time." (Narrated by Muslim). This is recommended, not obligatory; if he is able to do ghusl between the two actions, this is better, because of the hadith of Abu Rafi` who said that the Prophet (peace and blessings be upon him) went around his wives one day (visited them in their houses and had intercourse with each) and did ghusl in this one's house and in this one's house. He said: I said to him, "Messenger of Allah, why do you not do one ghusl?" He said, "This is cleaner and better and purer." (Narrated by Abu Dawud and An-Nasa'i)"



Is Washing the Hair in Ghusl Obligatory?

There is a unanimous agreement among Muslim scholars that washing the hair is obligatory for both men and women when performing ghusl. However, the woman who has braids is not obliged to unbraid them when performing ghusl after intercourse. Rather, she can pour water over them till water reaches the roots of the hair and the scalp.

"You need to wash your hair with water but you need not undo the plaited hair; it is sufficient for you to pour water over your head.

It is common knowledge that following sexual intercourse, both men and women are obligated to perform a complete ghusl (ritual bath) in order to be eligible to worship.

A complete ghusl involves washing the entire body including one's hair; if however, due to medical or health reasons, one is advised by a physician not to wash the hair, then one should not wash the same. In such cases it is enough to wash the rest of the body and do tayammum (dry ablution) in lieu of the parts one has not washed."

Marriage between the Two `Eids

The Islamic approach is to regulate the satisfaction of the sexual urge in a way that allows it to be operated within certain limits, neither suppressing nor giving it free rein. This is the stand of the revealed religions, which have instituted marriage and have prohibited fornication and adultery.
In particular, Islam duly recognizes the role of the sexual drive, facilitates its satisfaction through lawful marriage, and just as it strictly prohibits sex outside of marriage and even what is conducive to it, it also prohibits celibacy and the shunning of women.

"The claim that marriage between the two `Eids is prohibited has no religious backing. What is known in Islam is that there is no religious reservation against marriage in all months and in all days as marriage is best welcomed in all times because it is a religious manifestation and a Prophetic Sunnah. He who gets married has really completed half of his religion and warded himself against temptation".

"There is nothing in Islam that prohibits performing marriages at any time of the year. The only restrictions

pertain to consummating marriages during certain times. For instance, it is not allowed to consummate a marriage while fasting, or while one is in a state of consecration or *Ihram* for performing *Hajj* or *`Umrah*. But as far as solemnizing marriages is concerned, there is no restriction to conclude it at any time of the year.

Despite the clear teachings of Islam on this issue, we find a lot of misconceptions prevailing among the Muslims today. The source of such misconceptions can be traced to the pagan superstitions about bad omens that were prevalent before Islam. Unfortunately, such superstitions are still strongly prevalent among many pagan societies today.

However, in Islamic terms, the Prophet, peace and blessings be upon him, vehemently opposed such superstitions and categorically declared **"There is no bad omen."** He taught us that only Allah has the power to bring benefit or inflict harm. He further encouraged us to think positive thoughts and use all our resources and then put our trust on Allah.

In order to seek Allah's Help in choosing the proper course of action, one should perform *Salatul Istikharah*, and press forward."



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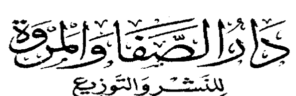
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